Boston Recorder.

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Missionary.

LONDON MISSIONARY SOCIETY.

[Abridged from the London Patriot.]

The forty-fourth annual meeting of the subscribers and friends to this institution, was held at Exeter Hall, on Thursday, May 10th.

At half past nine o'clock, Edward Baines, Esq. member of Parliament for the borough of Leeds, took the chair, in which he was supported on the right by Wm. Alers Hankey, Esq. and on the left by T. Wilson, Esq. The services were commenced by singing

"Hark! the voice from distant nations,
Bursting on the astonished ear."

The Rev. John Watson, from Scotland, implored the divine presence and blessing. After an address from the Chairman,

The Rev. W. Ellis read an abstract of the Report, from which it appeared that the South Sea Mission had been favored with many proofs of Divine compassion and support. The Chinese still excluded the ministers of reconciliation from their country. In India the revival of piety at some of the most important stations encouraged to perseverance. The progress of the Siberian mission, as compared with former years, was satisfactory. In the Ionian isles education was vigorously advancing, and the interests of religion, especially at Corfu, appeared to be taking deeper root. In Southern Africa the peace of the colony continued unbroken. The mission in the West Indies partook in the general advancement, though some of the most valuable laborers, including the Rev. John Wray, father of the West India mission, had been removed by death. The darkness which hung over Madagascar at the last anniversary still remained. The following was the number of missionary stations and out stations belonging to the Society, in different parts of the world, missionaries laboring at the same, &c.

	Stations and Out-Stations.	*Missionaries.*	*Assistants, Native, &c.*
South Seas	50	29	74
Ultra Ganges	5	7	4
East Indies	319	49	388
Russia	3	3	1
Mediterranean	1	1	—
South Africa and Africa Islands	36	28	23
West Indies	41	18	15

The Directors had sent forth, during the past year, to various parts of the world, missionaries with their families, amounting, exclusive of their children, to sixty-one individuals. The number of churches was 73, communicants 7,347, and scholars 36,954, being an increase on the year 1837 of 9 churches, 932 communicants, 2,732 scholars. In relation to the funds, the Directors had to report that the amount of legacies received during the year had been 4,740*l.* 6*s.* 8*d.* being 3,037*l.* 5*s.* 8*d.* less than the amount of legacies received during the preceding year. The contributions for the ordinary and special objects of the Society, of which the items would be specified in the larger Report, had been 66,514*l.* 16*s.* 1*d.* making, with the legacies, a total of 70,255*l.* being an increase beyond the income of the last year of 5,882*l.* 3*s.* 7*d.* The expenditure of the year had been 76,818*l.* 16*s.* 11*d.* being an increase beyond the expenditure of the previous year to the amount of 13,658*l.* 7*s.* 9*d.* and an excess beyond the income of the past year, of 6,563*l* 16*s.* 11*d.*

Addresses delivered at the Annual Meeting.

ENCOURAGING EVENTS.

The Rev. ARTHUR TIDMAN said—The resolution which I have the honor to propose to the meeting is this—

"That this meeting has heard with satisfaction and pleasure the abstract of the Report which has been read; that it presents to the Directors its congratulations on account of the greatly augmented operations of the Society; and that it cheerfully pledges itself to meet, by renewed and zealous exertion, the heavy additional expenditure which must result from the proceedings of the past year." That most interesting document which we have just heard, assured us that in the forty-fourth year of the Society's operations, many events of interest and importance have occurred, unknown in its previous history; and whatever expectations may have been thus excited, I will pledge myself on the part of those who heard the details that we have not been disappointed. When did the friends of modern missions ever listen to a record of events so calculated to awaken their gratitude, to expand their hopes, and to stimulate their zeal? That this Society should have employed, including those adopted and those sent forth, nearly a hundred additional agents within the limits of a single year, is a new thing in its history. I hope it will be but the first of many such years. Another new thing! We have a vessel of our own in which our beloved brethren are now ploughing the mighty ocean to the far distant isles of the South, and this little sanctuary of the waters has been purchased, not out of the ordinary resources of the institution, but with the extra free will offering of the Christian public. Another new thing in our history! This enterprise has not only received the generous contributions of many of our liberal-minded nobility, but we have had the generous aid, also, of the first municipal body in the first city in the world—and that aid has been given under the firm conviction that the best and only effectual method to civilize the savage, to restrain the tyrannical, and to elevate the degraded, is to send the gospel throughout the world. There would be no end of these novelties if I were to go through them. But they are all as delightful to our hearts as they are new to our ears. How altered are our circumstances today from those meetings which some of us are accustomed to attend in the days of our boyhood and our youth. The fathers of this Institution, whose names are embalmed in our affectionate remembrance, and whose works follow them, for many a year could only announce the tidings of bitter disappointment. One year, my elder brethren can remember, though some of us were then, perhaps, in our cradles, they had to tell the churches that their faithful band of missionaries were captured by an enemy; another, that their self-denying and laborious agents were harrassed and annoyed, and almost forbidden to proclaim the glad tidings to the Caffres and the Hottentots; another, that the doors of India were shut and barred by British hands against the heralds of the Cross; another, that all their missionaries, with the exception of two, (one of whom I am happy to see in this assembly to-day,) had been forced by persecution or discouragement to leave the islands of the Southern Seas. These were years of mourning, lamentation, and woe; but we have met together to-day, not to sigh over the withered blossoms of our hope, nor merely to refresh ourselves with the fragrance these flowers exhale; but we are assembled to thanks be to God, the Author of all good) to feast richly on those fruits of life which he has granted in such profusion and variety, as the reward of our anxiety, our toil, and our prayer. If it should be imagined, from what we have heard, that there is at least one exception to this scene of fertility and beauty—if it should be said that there is one island over which the keen blast of persecution has just passed, and left behind it irreparable desolation—I cannot subscribe to such a sentiment. No: we have just seen a new thing indeed in the history of the Society, but we have seen, even in the act of murder, new evidence to the divinity of our faith; we have seen that the gospel which we propagate, with all our conscious weakness and imperfection, can make the saint, and sustain the sufferer. We have seen that the gospel, applied by the power of the Divine Spirit to the heart, is sufficient still to make poor, feeble, unbefriended woman, the calm, the dauntless, the triumphant martyr. It is true that that fair land of promise has been severely stricken by the blast, but let us not forget that the tree of life is planted there; and though the branches may be torn by a rude and ruthless hand, when the race of persecutors shall have passed away, the tree, the germ of which is indestructible, shall thrive, and grow, and wave its branches over their dishonored ashes. We are told that when the multitudes were brought forth to see that foul deed, and when the property of the martyred saint was presented to tempt the violence and selfishness of the soldiers, there was not found a hand to touch it—it was a sacred thing. If I rightly understand that conduct, it was language of the heart which the lips dared not express; and I entertain no doubt that some who came to see the martyr bleed, went home to learn the faith in which the martyr died. The blood of the Demarara martyr proved the seed of the church; and the blood which has newly stained the soil of Madagascar will hereafter bring forth fruit thirty, sixty, yea, a hundred fold.

CHINA.

The Rev. H. MEDHURST said—I rejoice to say that the sympathies of the London Missionary Society have long been directed towards China. In the year 1804, the directors of this institution cast a longing eye to that important country; in 1807, Morrison went forth; and since his departure about twenty laborers have followed him to that important field. Their labors have been directed to the translation of the sacred Scriptures, which a few years after the arrival of the first band of laborers, was effected. They have also endeavored to set up schools in colonies and spread the Scriptures and tracts among the emigrants in the Malayan Archipelago, and at the doors of China itself. You have heard in the report the amount of books printed. I have taken some trouble to go into that question, but have not been able from sufficient data to ascertain the precise number. Several years there were no returns. By the returns actually given we find, as the report has told you, 2,000 whole Bibles, 1,000 New Testaments, and 30,000 separate portions of Scripture have been printed. Now, when you consider that the Bible occupies 21 volumes, and the New Testament 8, in that language, you will perceive that they have put into circulation more than 152,000 volumes of Scripture truth; in addition to which it may be mentioned that the missionaries in that part of the world have been enabled to compose, print, and circulate 650,000 tracts and books as I have found by a subsequent calculation, so that there are more than 800,000 Scripture tracts and books in the Chinese language, and by a comparison of the number of pages which each book occupies, it will thus be found that more than thirty millions of pages of Scripture truth have been printed and circulated in that empire. Some have been unconscious of the extent of good which has been wrought in that empire, and when putting up their petitions to the throne of grace, have hardly dared to say, as Abraham said of the cities of the plain, if there should be ten righteous men in that city. But this comes from want of information. There are a hundred who have been baptized by the instrumentality of laborers in the Chinese mission. Some of these have become evangelists to their countrymen, one of them has suffered much for the cause of Christ, and is doing still all that he can to spread the savor of that blessed name. Thus the missionaries have been endeavoring to effect the object for which they went forth, and to set up the standard of the cross on the borders of China. But did I not hear in the eloquent speech of my reverend friend and brother who opened the proceedings this day, that the two-leaved gates of China are yet barred against us? And is that an idea that is to go forth and remain on the minds of this people? Forbid it; its gates are not barred against us. You have heard much of Chinese edicts, and proclamations, and manifestoes—I will tell you something about Chinese edicts. I would that I could undeceive the Christian public on the subject, but I despair of doing it till we can take you to the borders of China. Not a man (I fearlessly say it) that ever went to the Chinese shores, and attempted to spread the Gospel along her coasts, ever thought these edicts worth a farthing. It is only at a distance that they look dismal; the nearer we approach the more puerile and harmless do they appear. * * * But I will tell you a story about these edicts. There was an edict issued by the Emperor of Japan that Christians should be banished from his shores, and that any Christian returning to that country, with a view of propagating Christianity, should be put to death. In the year 1640 the inhabitants of Macao fitted out a missionary ship, so that you have not sent out the first. There were on board that ship four senators from Macao, and about 20 missionaries, a noble procession from the island, and others who went in their train. On their arrival on the coast of Japan the rudder was taken from the vessel, and the whole ship's company landed. They were placed at the bar of justice—they were condemned to die; sixty of them were beheaded, and thirteen sent back to tell the story. When they arrived in Macao the inhabitants of that little island, or rather peninsula, set the bells ringing, and fired salutes in honor of the event, and even illuminated the town for ten days, and sent round to congratulate the relatives of the deceased that they had been honored with the crown of martyrdom. There was another edict issued regarding the Roman Catholic religion, in the year 1720, by means of which that religion was banished from the empire, and in one day 300 churches were shut up, and 300,000 people left without a pastor. As these missionaries were in the country by the cognizance of the Government, they were known and obliged, on the issuing of the edict, to depart. But did they abstain entirely from efforts for the benefit of China. They have still entered the country, and have more than 200,000 Christians, 80 native priests, 18 missionaries, and three or four Catholic bishops, in the centre of China. (Hear, hear.) So much for edicts—but I have not done with them yet. Edicts were issued when our beloved Morrison went to China, and in 1812 it was declared to be death by law to propagate Christianity; and yet, in spite of that edict, Morrison lived on the borders of China twenty-seven years. When the Amherst went round the coast and circulated books and tracts in every direction, piles of edicts came down to Canton against the "barbarian vessel;" in spite, however, of these, the vessel continued to go along the same line of coast; and in the year 1835 to go on such an expedition to the Northern and Eastern part of China. When I returned, an edict was issued occasioned by my enterprise, and it was declared that these barbarians were an intractable set—that they were most violent and crafty—that there was no dealing with them,—and that they had, in defiance of the emperor's edicts, coasted a ship round the shores of the empire, and carried their books to the neighborhood of the capital itself. Among the rest of the charges that the emperor brought against us, was that we had seized upon the keys in Canton, that we had brought foreign females, and that we had sat in sedan chairs—most awful charges, in not one of which were the missionaries implicated. In addition to this the emperor threatened that if such things should be persevered in he would stop the trade. Mark, that was 1835—this is 1838, and the trade is not stopped yet. There were in 1836 several obnoxious individuals residing in Canton. These individuals were denounced as traitors by name, and commanded to leave the shores of the celestial empire; but they did not obey. The edict was re-issued, the command repeated—they kept their posts. A day was fixed, the 4th of April, 1837, on which, if these individuals were found within the neighborhood of Canton, the whole of the foreign community were to be driven away. The 4th of April came, and the individuals were there, and they are there still. In the month of November last year another edict was issued, that if certain measures were not taken the trade would be stopped on the 20th of December last. The 20th of December came, and the 8th of January, but no trade was stopped. Then what is the value of Chinese edicts? I really believe that men who are capable of being misled by such edicts deserve to be misled by them, if they pay attention to things that are merely meant for an empty name, and have no reality. But perhaps you may say the Chinese have added acts to edicts. They drove away Leang-Fa, they imprisoned Keuh-a-he in 1836, and fired at a boat on the Min river in 1835. These are true, but see the weight which we should attach to them. Leang-Fa was driven away in consequence of the uproar which prevailed regarding Lord Napier. He has since returned to his native country, re-visited his native village, and is now gone again to the scene of his labors in Malacca. Keuh-a-he was apprehended, but he had no connection with the missionaries or their books, and his only fault was that he composed the types for Dr. Morrison's Dictionary, for which he has been sent perhaps to the wilds of Tartary. With regard to the boat which was fired upon in the Min river, we may reply it was not a Chinese expedition—it was to obtain plants on the Bohea hills. That was too far to go after they were assured that they would be treated with severity. In the consideration of all these things we may come to this conclusion—that the gates of China are closed against us only so long as we mean to stay away. But if we come to the solemn and fixed determination to go thither, to plant our feet on its shores, and to spread the Gospel through the maritime provinces of the empire, there is nothing at present to hinder or resist us.

The Missionary Field in Kingston, Jamaica.

[From Thome and Kimball's Tour.]

We called on the Rev. Mr. Gardiner, and also on the Rev. Mr. Tinson, two Baptist missionaries in Kingston. On Sabbath we attended service at the church of which Mr. G. is the pastor. It is a very large building, capable of seating two thousand persons. The great mass of the congregation are apprentices. At the time we were present, the chapel was well filled, we had never seen before so large an assemblage of negroes. The broad surface of black faces was scarcely at all diversified with lighter colors. It was gratifying to witness the neatness of dress, the sobriety of demeanor, the devotional aspect of countenance, the quiet and wakeful attention to the preacher which prevailed. They were mostly rural negroes from the estates adjacent Kingston; some of them come several miles to attend that church.

The Baptists are the most numerous body of Christians in the island. The number of their missionaries now in Jamaica is sixteen, the number of chapels is thirty-one, and the number of members thirty-two thousand nine hundred and sixty. The increase of members during the year 1836, was three thousand three hundred and forty-four.

At present the missionary field is mostly engrossed by the Baptists and Wesleyans. The Moravians are the next most numerous body. Besides these, there are the clergy of the English Church, with a Bishop, and a few Scotch clergymen.

Schoools in Kingston.—We visited the Wolmer free school—the largest and oldest school in the island. There is an infant school connected with it. The whole number of scholars is five hundred. We were afterwards conducted into the higher department, where lads and misses from nine to fifteen, were instructed in the various branches of academic education. A class of lads, mostly colored, were examined in arithmetic. They wrought several sums in pounds, shillings and pence currency, with wonderful celerity.

The boys go to various mechanic trades, to counting-houses, attorneys' offices, clerks to planting attorneys, and others become planters. The girls, seamstresses, mantuamakers, and a considerable portion tailoresses, in Kingston and throughout Jamaica, as situations offer.

It appears by the records of this school, that from January, 1736, to December 1814, a period of seventy-nine years, only eight hundred and sixty-nine children were educated. Since the admission of colored children, in 1815, to 1837, a period of twenty-three years, eighteen hundred and forty-two children have been educated. There are at present under tuition, five hundred.

With regard to the *comparative intellect* of white and colored children, Mr. Reid gives the following valuable statement:—

"For the last thirty-eight years I have been employed in this city in the tuition of children of all classes and colors, and have no hesitation in saying that the children of color are equal both in conduct and ability to the white. They have always carried off more than their proportion of prizes, and at one examination, out of seventy prizes awarded, sixty-four were obtained by children of color. E. REID,

Teacher of Wolmer Free School, Kingston."

THE BEAUTY OF PRAYER.—Oh, the easy and happy resource the poor soul hath to the high throne of heaven! We stay not for the holding out of a golden sceptre to crave our admission, before which our presence would be presumption and death. No hour is unseasonable, no person too base, no words too homely, no fact too hard, no opportunity too great. We speak familiarly: we are heard, answered, comforted. Another while, God interchangeably speaks unto us by the secret voice of his Spirit, or by the audible sound of his word; we hear, adore, answer him; by both which the mind so communicates itself to God, and hath God so plentifully communicated unto it, that hereby it grows to such a habit of heavenliness, as that now it wants nothing, but dissolution, of full glory.—*Joseph Hall.*

Obituary.

For the Boston Recorder.

REV. MOSES BRADFORD.

Died, at his residence in Montague, on the 13th inst. Rev. MOSES BRADFORD, aged 73.

This venerable servant of God was a native of Canterbury, Ct. and a descendant of the fifth generation from William Bradford, the second Governor of the Plymouth Colony. He was left an orphan at a very early age, but was blessed with the counsel and care of an elder brother, then in the ministry, the Rev. Ebenezer Bradford, who was pastor of the 1st church in Rowley, Mass. for nearly 20 years. Under the superintendance of this brother, he was fitted for College, and was graduated at Dartmouth, in 1785, at the age of 20. In 1790, he was invited to settle over the church and society in Francestown, N. H. There he labored with great success for about 37 years. This was his first and only settlement as a Pastor. The relation between him and the church in Francestown, was dissolved by a mutual council about ten years since. After resigning his special charge, he preached as an occasional or stated supply in different places, until he was seized with a paralytic affection, which for several years past altogether unfitted him to perform the duties of the ministry.

Mr. Bradford was the first Pastor of the church in Francestown, which has for many years been one of the largest in the State. When called to settle there, the town was new, and the people divided among themselves. One party styled themselves Presbyterians of the Scotch school—the other party were Congregationalists, and styled themselves the English church. It was on the condition that the people would unite in one Society, that Mr. Bradford consented to become their minister. Through the blessing of God upon the labors of their Pastor, the union then formed was perpetuated, and the people lived together in harmony and love. They were edified—cemented in one, identified in interest, and have ever since been saved from the evils of disunion and party.

The ministry of Mr. Bradford was blessed with several interesting revivals of religion. One of the most extensive occurred in 1812–13, when more than one hundred were added to his church by profession. From a small church of perhaps 50 members, it grew under his faithful labors to 300, or 400, which was the average number during the latter part of his ministry.

Mr. Bradford was as successful in laboring for the spiritual good of his family, as for that of the people of his charge. He lived to see three of his sons preachers of the gospel, two of whom are at present settled ministers, and one without charge.

Nor was the influence of this father in Israel felt only within the limits of his own family and parish. His praise is in the churches. He was located in a district where the ministry and the churches, were formerly sadly infected with Armenian sentiments. And he did much in the way of correcting this error, and of restoring the churches to orthodox and evangelical sentiments. The great benevolent societies of that State, he did much to bring into being, and to foster.

It was his delight to aid in every way possible, the onward march of the Redeemer's kingdom. But it was in his pulpit labors that he was particularly happy. Preaching was his element, the work that he loved. He esteemed it both a privilege and duty to spend and be spent in efforts to convince men of their sins, and to impress the truths of the gospel upon the conscience and the heart.

But he has finished his course. And the labors of a long and useful life furnish the best evidence that for him to die was gain. By death, it is believed, he has only exchanged that service which he loved on earth, for purer, holier, happier service in heaven. "Blessed are the dead who die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labors; and their works do follow them."

For the Boston Recorder.

MARTIN RICHARDSON.

Died, of consumption, in Sturbridge, Mass., on Monday, May 21, at the residence of a relative, Mr. Martin Richardson, in the 32d year of his age. The deceased was an humble and devoted Christian. In 1829, he united with the congregational church in Brimfield, under the care of the Rev. Joseph Vaill. A few years after, he came to the determination to devote the remainder of his life to the work of the Christian ministry, for which he had an earnest desire. Having prepared himself by previous studies, he entered Waterville College, Maine, in September, 1836, and left there in February last, in consequence of impaired health. He gradually declined, but was not thought to be in immediate danger until two days before his death; from which time until death, he rapidly wasted away. His last hours were peaceful and happy. In conversation with his friends a short time before his death, he said, if it was the will of God he should desire to recover, that he might pursue the object dearest to his heart, but desired entire submission. His hope in Christ grew more firm and unshaken as he drew near his end. Sabbath afternoon when enquired of concerning the state of his mind, he said, he had "no misgivings, he could trust himself in the hands of God." His "peace of mind," he said, "was like a river. It grew broader and deeper as he drew nearer the fountain." His Heavenly Father was pleased to grant him an easy passage through his last conflict, attended with little apparent pain and distress.

The following tribute to his character, is a communication from his affectionate classmates to his relatives, and made public by their permission.

"Though we can feel but a small part of the anguish which must rend the hearts of the bereaved relatives of our former esteemed classmate, yet permit us on this mournful occasion to mingle our grief with yours.

This event is a solemn and deeply interesting one to us. Our affliction, still fresh from the recent death of one of our number, is now redoubled by this second visitation of Divine Providence. We sensibly feel the sundering of those ties that naturally exist between members of the same class.

We respected him for the integrity of his mind and the uprightness of his character. We esteemed him for his conscientiousness and candor; for his unassuming goodness and high moral worth. We loved him for his kind and obliging disposition, the warmth of his affection, and for his unobtrusive yet faithful friend-ship. We presume not too much to say that he enjoyed the confidence and respect both of the teachers and students. With regard to his piety, he was emphatically a *daily* Christian; an eminently holy man. Indeed, he was one of the excellent of the earth. He will ever live in our hearts as an emblem of all those virtues which endeared him to us as a fellow student and Christian brother.

We regret the extent of the loss which the ministry of Christ has sustained by his premature decease. His desires for that holy work, were strong and ardent. But He whose designs are inscrutable, and whose ways are past finding out, has removed him from this scene of suffering and toil, to that where peace and joy forever dwell. Being assured from his holy life and happy death that this is now his blissful state, we resign him with confidence into the hands of the Redeemer whom he loved; and we trust that the consoling reflection that your loss is his infinite gain, will stay the tide of grief, soothe the wounded hearts of kindred and friends, and enable them to rejoice, even in the midst of this affliction.

Signed in behalf of the Sophomore Class, Waterville College, LEWIS HOLMES,
J. P. WESTON,
W. B. START.

Practical.

From the Christian Mirror.

A WORD TO THE UNREPENTING.

Sinner, you have an immortal soul to save—a soul which must live forever. A few more years and you will no longer be an inhabitant of this lower world and a candidate for eternity, but your state will be fixed—fixed forever. Can you comprehend that one word—Eternity? O no! not the strongest mind can comprehend even a small part of it. Could we but fathom its awful length it would fill us with deep anxiety; horror would seize upon our guilty souls, and fear would cause us to tremble lest we should be plunged into the gulph of irretrievable ruin, there to remain throughout a never-ending duration. O sinner! have you ever thought of this fearful eternity? Have you realized that you have commenced an existence which must never end? If you have not, it is time to awake from your death-like slumber! It is time to throw aside the bands of death, and gird on the armor of salvation. A little longer, and you will cease to hear the voice of Jesus bidding you in the tone of love to come to him and be saved from perdition! A few more years and the voices of those who are now persuading you to trust in a dying Saviour's love, will be mute in death, and you too will be shrouded in the vestments of the tomb, and oblivion will claim you as her own!

The future is a reality; it is no fiction of the brain, conjured up in a moment of frenzy to embitter the hours of life! No! the Almighty Maker of all, has declared that our souls are to live forever, suffering the miseries of hell or enjoying the pleasures of heaven. He also has told us of a way to gain eternal life and to avoid everlasting wo? This way is clearly revealed in the Scriptures. It is so simple a child may understand it, and yet so majestically awful, so full of meaning, that it affords materials for reflection for the highest Arch-angel in heaven.

Youthful sinner, do you believe the Bible? fly then to the Saviour; give your heart to him, devote your earliest and best days to the service of him who died that you might live. Make Jesus your friend and he will never forsake you. He will guide you through the thorny path of life, and be with you in the trying hour of death. Whatever trials and afflictions may await you here, whatever sorrows and difficulties are your lot in life, they will be rendered light and easy to bear by the presence of this friend and Saviour of sinners. Do you say that you know not what it is to come to the Saviour? Your Bible has told you, your Christian friends have told you—Ministers of the Gospel have told you, your own conscience has told you, and can you still say that you know not what it is to come to Christ? O sinner! abuse not your Saviour thus! live no longer in the service of Satan, but come to Christ, believe on him and be saved from eternal perdition!

Aged sinner, permit me to address one word of friendly warning to you. You have long lived in the service of Satan, and are approaching the portals of eternity—you are standing upon the threshold of hell, and in a few more days you will be an inmate of that infernal pit, unless God in his mercy should snatch you as a brand from the burning. Are you prepared to endure the torments which inevitably await you in that drear abode? Are you prepared to spend an eternity in company with Satan and his angels! If not go to the Saviour, devote the few remaining days of your life to his service, and he saved forever. Then will you inherit those blessed mansions prepared for those who "know and keep his commandments." Christ will be your friend, the holy and happy angels your companions, and Heaven your home!

Come then, trembling sinner—come fearlessly to the throne of grace. Believe on him who died upon the cross, and be saved—for ever saved.

From the Christian Advocate and Journal.

TO MERCHANTS, TRADESMEN, AND MECHANICS,

Professing religion, and especially those dwelling in cities and towns.

Dear Brethren,—Though I am a plain countryman, yet I have been sufficiently among you to know that you have some temptations and trials peculiar to your places of residence and occupations. It will be the design of this, therefore, to point out some of them, and show you how you may avoid or overcome them.

First,—You are greatly tempted to sins of the tongue.

1. To levity. Your customers are often light, and you think you must be so too, to keep in favor with them. So many of you dwelling together in the same city, and sometimes in the same store, also leads to the same evil.

2. You are tempted to use dissimulation; to use flattering words, and practice other arts, in order (as you imagine) to promote your interest.

3. You are tempted to falsehood; to misrepresent the cost and value of your goods.

4. You are tempted to envy the success of your brethren of the same occupation; knowing that what is their gain is your loss.

5. You are therefore also tempted to use unlawful means to rise above them, as evil insinuations, intentional underselling, &c.

6. You are tempted to extortion; to sell your goods for more than their value.

7. You are often tempted to anger and vexation of spirit, by having to deal with "unreasonable and wicked men."

8. You are tempted, for the sake of gain, to sell such articles as are not for the glory of God, and the good of your fellow men; as ardent spirits, strong drink, novels, deadly weapons, &c.

9. You are tempted to contract (from example) an excited, hurried way of thinking, talking, and acting, which is a sore evil to you and to others.

10. You are tempted from these, and other causes common to us country people, to neglect the means of grace.

Secondly. How you may avoid or overcome them.

1. Be sober. Avoid all lightness, jesting, and foolish talking; they will never make you one valuable friend.

2. Be sincere. Use no flattering words of deceit, nor practice any acts of dissimulation. The habitual flatterer wears a heavy yoke, and as soon as he throws it off, he loses all his adherents.

3. Be truthful. Tell the defects of your goods, whether asked or not. Though you may lose by it at first, yet you will be gainers in the end, for "honesty is the best policy" always.

4. Be just. Never sell your property for more than its value. Remember that ill-gotten gains seldom prosper.

5. Be honorable. Never attempt to injure your competitors in trade, either by word or deed.

6. Be patient under provocations and disappointments; Be always on your guard.

7. Be cautious. Never sell any thing but what you can sell in the name of the Lord Jesus Christ. Colossians iii. 17.

8. "In your patience possess your souls." "Let your moderation be known unto all men." Learn to think coolly, talk slowly, and act deliberately.

9. Try to act according to the golden rule in all your dealings; that is, "Do unto all men as you would have them do unto you."

10. Learn to "pray without ceasing;" to practice much mental and ejaculatory prayer while attending to your business: this is absolutely necessary if you will enjoy religion.

11. Redeem all the time you can to attend to closet duties; that is, reading the Scriptures, meditation, self-examination, and private prayer.

12. Never neglect any of the ordinances of the Church.

13. Write this upon your counters, desks, shop-boards, or some other conspicuous place, where it will often meet your eye, "*Not slothful in business, fervent in spirit, serving the Lord.*" Rom. xii. 11.

Do these things and you will prosper in your business, and in your religion too.

THE BIBLE.

The importance of making the word of God a devotional study, is evident, both from the testimony of that word, and the experience of all eminent saints who have ever lived. The more I study the sacred volume, the more deeply am I impressed with its intrinsic grandeur, and its high importance to me as an accountable creature. Were I banished to a more lonely rock, than that inhabited by the Corsican exile, with my Bible I should never want food for the soul nor a stimulant to the understanding. I am astonished, that men of literature, of mere worldly wisdom, do not more frequently drink at this celestial fountain. Were they once to sip at this clear, pure stream, they could not but relish it. Such a relish, however, the Spirit alone can give.

It has charms, as a mere literary production, which the veriest infidels have been constrained to acknowledge. Prejudice, not long since, had shut out these heavenly stores from many highly cultivated minds. The Bible was so common a book, and was so frequently found in the hands of the poor and the illiterate, that those who claimed to be learned and philosophic, took the liberty to despise it, and thus excluded themselves from the noblest source of mental and moral refinement. A young man, of irreligious character, who was a member of a respectable college, on hearing one of the professors allude to the beautiful comparison of our Saviour, when enjoining confidence in the providence of God, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these?"—turned to a fellow-student, and inquired where that striking and elegant language was found. On learning that it was found in the Bible, he was astonished. Have you never read your Bible? was the inquiry of his companion. "My Shakspeare," said he, "is all the Bible I ever read." This, I acknowledge, is an extreme case; but there are many analogous to it.

Dr. Franklin, it is said, was once in the company of several ladies of the English nobility, when the conversation turned on pastoral poetry, in which the ladies took a conspicuous part. After hearing their criticisms on various authors, he proposed to read the translation of a pastoral, for their amusement. He read, with a few verbal alterations, the book of Ruth. They were enraptured with the pastoral, and pronounced it the finest they had ever seen in any language. The doctor then gravely told them that he had read it from the Bible. Whether these ladies were professed infidels, or had considered the scriptures beneath their notice, I am unable to say. I cannot even vouch for the truth of the anecdote. I am persuaded, however, that an occurrence of that nature might have happened daily, at a time when infidelity was in vogue, and the Bible ridiculed and despised. Even in our day, how little attention do the sacred oracles command!

While the shelf groans with elegant literature, and the mind revels amid the flowery fields of Johnson, Addison, and Shakspeare, or the later and more fascinating groves of Sir Walter Scott; the sublimities of the Pentateuch and the Prophecies; the tender, touching, simple narrations of Christ; the sublime devotional strains of "Israel's king;" the wisdom of the wisest man who ever lived; are regarded as dry and uninteresting. I cannot allow that man or woman, to possess even a cultivated or discriminating taste, who thus judges. I have read Homer and Milton; but when I compare their poetry to the lofty strains of David, Habakkuk, and Isaiah, it is the flickering light of a taper, to the corruscations of a thunder-cloud, or to the full-orbed splendours of a noon-day sun. I have read the pathetic story of Sterne, on the incarcerated criminal, and the melting appeal which Sir Walter puts into the mouth of a favorite heroine, when pleading in the royal presence for the life of her sister; but they are tame, when compared with the struggling emotions of a Joseph, and the short but heart-rending plea of his brother Judah.

But this comparison might be extended to the various departments of Bible literature. Its moral precepts, how concise, and yet how comprehensive? Its narrations seize on the most prominent and striking circumstances, without including any extraneous or unnecessary matter; and throughout, from Genesis to Revelation, there is an unearthly something, which stamps it, as intelligence from the skies. Its analysis of character is wonderful. There is no other book on earth, in which there is so accurate, and full, and clear an exhibition of human nature.

But why am I lauding the Bible as a literary composition, to one who views this as its least attractive feature? Why have I digressed from the great point, of urging to an elevated standard of piety? Let us return, and view it as the great means of sanctification. "Sanctify them through thy truth," said our blessed Lord, "thy word is truth." This is the charm which so much attracts the pious heart. That heart is not insensible to the elegance of scriptural style, nor indifferent to its bold and beautiful imagery; but these are not the principal attractions.

It is the word of God. It convinces of sin. It stimulates to duty. It rouses from sluggishness. It warns against danger. It unfolds the character of God. It reveals the way of salvation. It delineates the providence of God. It presents the Lamb of God slain for our transgressions. It communicates sweet strains of spiritual devotion. It brings into view a bright and eternal reward. It discloses the wounds of our nature, and offers the healing balm. In short, it embodies all that a Christian, in this pilgramage, can need. It is his only chart through this tempestuous life. In trouble, it is his consolation; in prosperity, his monitor; in difficulty, his guide. Amid the darkness of death, and while descending into the shadowy valley, it is the day-star that illuminates his path, makes his dying eye bright with hope, and cheers his soul with the prospect of immortal glory.—*Village Pastor's Adv.*

BOSTON RECORDER.

FRIDAY, JULY 6, 1838.

GENERAL ASSOCIATION.

[*From our Correspondent.—Continued.*]

NEW BEDFORD, JUNE 27.

On Tuesday evening a sermon was preached by Rev. Mr. Blagden of Boston, from Matthew 23d, 23d, "For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law," &c. The preacher remarked, that the Saviour uniformly gave all the credit that was due to the merely external good actions of men, even though the motives were unjustifiable, were not prompted by a spiritual mind. And we are to do the same. 1. Because such actions are right so far as they go. 2. Because their performance renders the mind sensitive to gospel claims. 3. Because these actions are useful both to themselves and others. Reasons were then given why such persons should not neglect the spiritual duties of religion. Several practical suggestions closed the sermon, and well calculated it was to do good. We rejoice to see the speaker's aim seemed to be to reach the conscience and heart, and to do good to souls, "the highest style" of the Christian minister.

WEDNESDAY MORNING, 8, A. M. Association resumed business. Reports were received from the various delegates to Foreign Bodies.

A Committee, consisting of Messrs. Fowler, Fitch and Hooker was appointed to report in relation to the mode of sending Delegates to Foreign Bodies by the different Associations.

A Committee to report on the state of religion was chosen, consisting of Messrs. Hawley, Niles, Sanford, Fay and Converse of Vermont.

Committee on Treasurer's Account, Messrs. Aiken and I. Adams. Publishing Committee, Messrs. J. S. C. Abbott, Aiken and Fitch. Rev. Mr. Backus of Palmer was appointed to preach on Home Missions, before next Association as substitute; Mr Brinsmade of Pittsfield being primary.

Committee to prepare Pastoral Letter, Messrs. Phelps, Woodbury and Smith.

A communication was received from the Pastoral Conventions of New Hampshire respecting the adoption of some measures to secure the greater permanency of the pastoral relation, which was referred to a Committee, consisting of Messrs. Holmes, Morton, March, Knight and Adams.

The Committee in relation to Delegates from the General Assembly to the body, reported that Rev. Dr. Church from the Orthodox General Assembly, and Rev. Mr. Brainerd from the Constitutional General Assembly, be added to the list of members of this body. And farther that delegates be appointed by this body to attend the next General Assembly; it being understood that they will not attend unless the question in law, now pending, respecting which party is the General Assembly, is decided. This report was unanimously adopted.

The Association seemed determined not to commit itself in relation to this contested question. Their Delegates will make search next May for *the* General Assembly, and will take seats in it when they can find it. The course taken by the last Delegates, Messrs. Perkins and Adams, in joining neither contending body, was unanimously approved by the Association.

Rev. Mr. Worcester of Salem read the *Pastoral Address*. Its object was to put the churches in mind of some important principles developed in the history of our Puritan fathers. This was a spirited and valuable production. We hope it will be communicated to every church in the State. By the way, are these Pastoral Letters, which are every year printed with the Minutes, presented by the Pastors to their respective Churches; or do they remain unnoticed. The perusal of these documents with suitable accompanying remarks, would form a valuable service for one part of the Sabbath, or at special church meetings.

A vote was passed that every delinquent Association be called upon to pay its annual tax, whether represented or not.

Messrs. Crocker and Brewster were appointed Agents of the Association for the present year.

Next meeting of the body is to be holden at Plymouth, in the third church, Rev. Mr. Hall's.

The Afternoon Session was chiefly occupied in hearing narratives of the state of religion.

Berkshire Association.—Many towns have had more than usual attention to religion. There have been interesting revivals in Williamstown, Pittsfield, Dalton, Centreville and Sandisfield. Increased attention to public worship and better observance of the Sabbath; though in many towns not more than a third of the people attend public worship. Sabbath Schools very prosperous, and temperance cause advancing. License law recently passed generally and highly approved. The Volume Enterprize has done great good in that county.

Hampden.—A very interesting revival has been enjoyed in Munson, in which the Academy there has largely shared. The students aided by charity funds there have been very useful in promoting the work. Westfield Academy has also been blessed. In most of the churches some conversions. Numerous classes of adults for the study of the Bible have been formed. Temperance cause prosperous. Religious charities have exceeded former years.

Hampshire Central.—A part of the Mountain Association have joined their body, and that Association is now extinct. Rev. Moses Hallock of Plainfield and Rev. William Hunt of Amherst, died during the past year. Amherst College is in a flourishing condition. Mount Holyoke Female Seminary is prosperous. Several precious revivals have been enjoyed within this Association the past year, in Belchertown, Williamsburg, Hatfield, Amherst, Southampton and in other places. No special or extraordinary means have been used to promote the work.

Franklin.—No general effusion of the Spirit. Some converts in several towns. Sunderland and South Deerfield have enjoyed revivals.

Brookfield.—Churches not increased as in former years. One hundred and thirty have been added to sixteen churches. Temperance cause advancing; the new pledge the only one in use.

Harmony.—No extensive revivals, but individual churches have been increased by 8, 10, and 15 to each. Larger contributions this year to benevolent objects than in any former year.

Worcester Central.—No report.

Worcester North.—No extensive revivals. Temperance cause flourishing. The cider question excites much interest. Good attendance on public worship; never better. Benevolent objects well sustained. An interesting revival in Royalston. Sixteen youth have been added to the church.

Middlesex Union.—Interesting revival in Groton. Thirty-three joined church 1st of May; more the ensuing communion. In Acton there have been 25 or 30 cases of conversion. Better attendance on public worship than in former years. Sabbath Schools and temperance cause well sustained.

Middlesex South.—Some special influences of the Spirit have been enjoyed by the churches. In East Medway a more interesting revival has been enjoyed than was ever before known in that place. Various institutions of religion and charity well sustained.

Woburn Association.—One town was mentioned as having dismissed four ministers in five years. One because he was too old. Another because he had been a mason. Another because he was a colonizationist. The last was an abolitionist. A very interesting revival has been enjoyed in Burlington.

Andover Association.—Interesting revival in Methuen, even in the midst of discouraging circumstances, as the absence of the pastor by sickness, &c. There have been 130 hopeful conversions there, mostly among the young and in the Sabbath School. About a hundred students are connected with the Theological Seminary at Andover, which is in a prosperous condition. Thirty persons from the congregation worshipping in the Seminary chapel have professed religion. The south church in Andover has enjoyed a revival, in which there have been numerous conversions.

Essex North.—The west church in Haverhill and those of Salisbury and Amesbury have been revived. Harmony and peace prevail among these churches. More given to benevolent objects than in former years.

Salem and Vicinity.—Great unanimity prevails among pastors and churches. An extensive revival has prevailed in Marblehead. Interesting indications of good now exist in the Tabernacle church in Salem. Sixty have united with the Rev. Mr. Gale's church in Gloucester, as fruits of the revival of last year. Higher tone of Christian charity than in former years.

Suffolk North.—More than ordinary attention to religion since 1st of January, though no general revival. Many have been propounded for union with the churches. Encouraging appearances still exist. Occasions of strife produced by opposing views on moral reform are subsiding.

Suffolk South.—These churches have walked in the fear of the Lord and have been multiplied. 225 were added in 1837. More interest in religion has been felt in all of them since the commencement of present year than previously. Private and pastoral labor, under a sense of individual responsibility, has been engaged in by many of the disciples, with great good to themselves and others. There is an increasing sense of this obligation. Of many parents it has been said, through the recent operations of grace on their hearts, "ye are the seed of the blessed of the Lord, and your offspring with you."

Norfolk.—No special revivals, but a constant increase of the churches. Since commencement of year, increase of religious interest in several churches. Great union and harmony exist.

Taunton Association.—In 10 churches there are 2,500 members. Thirty have been received into the 2d church in Taunton. The temperance cause has triumphed much within these bounds.

Old Colony.—All the churches but one are supplied with pastors. Outward condition of churches and congregations prosperous. Several churches have enjoyed revivals, resulting in many conversions. The church in Fairhaven has been greatly revived. About 150 have been added to the church in Nantucket the past year. More than usual interest is felt in benevolent objects. Temperance cause slowly but steadily advancing.

Pilgrim.—No special revival the past year. Conversions have occurred, however, in several of the churches. The churches are united and harmonious.

Brewster.—More than usual attention in several churches. In Yarmouth 30 cases of hope the past year. Orleans, several conversions within a few months; also 15 or 20 in Eastham. Temperance cause advancing. More done in cause of benevolence in several churches than in any former year.

Vineyard Sound.—No special revivals during the past year. Increased attention to the cause of temperance and Sabbath Schools. Benevolent objects well sustained. More than usual attention to religion now exists in Falmouth. A few mercy drops have fallen.

Interesting statements were made by the Foreign Delegates of the state of religion in their various districts of the country; but our limits forbid a particular account.

N Crosby, Esq. of Newburyport, then addressed the audience respecting the recent License Law. Though the audience had been long occupied, they listened with deep interest to a clear and luminous exhibition of the accordance of this law with the spirit and letter of the constitution. We are glad to hear that this gentleman has been appointed an agent of the Massachusetts Temperance Union.

Rev. Mr. Brainerd of Philadelphia preached in the evening, from Psalms 10, 13. "Wherefore do the wicked contemn God." An able and impressive discourse.

THURSDAY MORNING. Association resumed business.

The Committee on the organization of the General Association reported, which was adopted as follows. "It shall be the duty of the Secretary and the Pastor of the Church where the General Association meets, to examine the credentials of Delegates from the different Associations, and they only, whose credentials are approved by them, shall be considered as members of the General Association. Provided, nevertheless, that any Delegate feeling himself aggrieved by the decision, may have the privilege of appeal to the Association after it is organized."

A communication having been received from an Assembly of the Presbyterian church respecting a violation of ecclesiastical order, viz. "the continuance of a member of the Berkshire Association in one of the congregations of the 2d Presbytery of Philadelphia, after the Presbytery had decided that they could not receive him;" the Committee on which case reported, that it does not appear that this Association has ever made any stipulation or arrangement with any ecclesiastical body which implied jurisdiction in such a case, and that as a General Association of Congregational Ministers, we disclaim any such jurisdiction.

A report from the Committee in relation to the mode of sending Delegates to Foreign Bodies, was accepted and ordered to be published with the minutes, and that each Association return to this body the number of yeas and nays on its adoption, and that the whole subject be referred to the next General Association.

DELEGATES TO FOREIGN BODIES.

General Assembly of Presbyterian Church.—Rev. J. S. Clark, Wm. A. Hawley, Primaries; Eben. Carpenter, Justin S. Clark, Substitutes.

To General Association of Connecticut.—C. J. Hinsdale, E. Moody, Primaries; A. C. Baldwin, Wm. Tyler, Substitutes.

To Evangelical Consociation of Rhode Island.—I. A. Cushing, B. Wood, Primaries; G. B. Perry, D. A. Grosvenor, Substitutes.

To the General Convention of Vermont.—D. A. Morton, Moses Miller, Primaries; A. Lovell, Burr Baldwin, Substitutes.

To General Conference of Maine.—Wm. A. Stearns, M. P. Braman, Primaries; W. Fay, D. D., C. M. Nickels, Substitutes.

To General Association of New Hampshire.—L. Luce, S. G. Buckingham, Primaries; G. Fisher, H. Bardwell, Substitutes.

To General Association of New York.—S. C. Jackson, Lavius Hyde, Primaries; U. C. Burnap, S. Wilder, Substitutes.

Rev. Mr. Greenleaf of New York, was heard in behalf of the American Seaman's Friend Society. Mr. Bliss of Boston, in behalf of the Volume Enterprise of American Tract Society. Mr. Brigham of New York, in behalf of American Bible Society. Messrs. Packard of Philadelphia, and Bullard of Boston, in behalf of the American Union and Sabbath School Societies, and Mr. Baird in relation to the moral and religious condition of Europe.

At 2 P. M. A sermon by Rev. Mr. Perkins of Royalston, from Matthew 5, 14. "Let your light so shine," &c. The sacrament of the Lord's Supper was then administered, in which service Dr. Church and Dr. Snell, and Messrs. I. Adams of New Hampshire, and Converse of Vermont, officiated. A Committee consisting of Messrs. Snell, Holmes, Abbott, Albro and Adams, was appointed to consider a communication from the Pastoral Convention of New Hampshire, respecting the permanency of the Pastoral Relation, and report at next General Association.

After singing and prayer, Association adjourned sine die.

ANNIVERSARIES IN MAINE.

[*From our Correspondent.*]

SACO, (ME.) JUNE 28, 1838.

The meetings of the *General Conference of Maine*, and the Benevolent Societies connected therewith, closed this afternoon, having continued three days. The weather has been fine, until to-day, the audience numerous, the exercises interesting and solemn. This State has been remarkable for her anniversaries, and the present season they have been unusually interesting.

The Benevolent Associations were represented as follows—Rev. Mr. Bird, from Syria, on the part of the American Board, Rev. Mr. Woodbridge, of New York, in behalf of the Tract Society, Wm. Ladd, Esq. for the Am. Peace Society, and the Rev. Mr. Nash of Connecticut, for the Education Society. The delegates present from other ecclesiastical bodies were, Rev. Mr. Shepherd, from the Evangelical Consociation of Rhode Island; Rev. Mr. Smith, from the churches in Connecticut; Rev. Mr. Dimmick, from Massachusetts; Rev. Mr. Scales, from New Hampshire; and the Rev. Mr. Abbott, from Vermont. No delegate from the General Assembly attended, although both divisions of that body had appointed one.

The exercises were in the spacious Meetinghouse of the first Congregational parish, which has been crowded throughout the meetings with attentive auditories.

EXERCISES ON TUESDAY.

The *Conference* met on Tuesday forenoon, at 10 o'clock. Rev. Mr. Ellingwood, of Bath, presided, and Rev. Mr. Shipley, of North Yarmouth, officiated as Secretary. A sermon was preached at 11 o'clock, by Rev. Mr. Abbott, from Vermont. From 2 to 3 o' clock in the afternoon was a free religious meeting; after which, Mr. Ladd addressed the audience in behalf of the American Peace Society; Mr. Woodbridge spoke of the Tract Society, and Mr. Bird made some statements relative to the state of religion in Syria. These gentlemen were highly interesting in their remarks.

In the evening, Rev. Mr. Pomeroy, of Bangor, delivered a sermon before the Maine Congregational Charitable Association—subject, the deficiencies of parishes to their religious teachers in pecuniary matters. The speaker handled the subject without gloves, and drew vivid portraitures of the evils consequent upon the poverty of those ministers, who were poorly paid for their services. He spoke cautiously and kindly, yet often in a tone of indignant rebuke. (This sermon is to be published, a subscription having been made for that purpose.)

EXERCISES ON WEDNESDAY.

Prayer meeting at 5 o'clock in the morning. A good number were present, and the exercises were solemn.

President Allen called the *Maine Missionary Society* to order at 9 o'clock A. M. Prayer was offered by Rev. Mr. Dimmick, of Newburyport. The Secretary's Report was then read, by Dr. Tappan, of Augusta, in behalf of Dr. Gillett. The report stated the arrival of the Society to their thirty-first anniversary, and the mingled feelings of pain and pleasure attending a review of their labors; pain, that so little had been accomplished for the glory of God; and pleasure, that that little had received so much of the Divine blessing.

The extracts read, embodied some statements by missionaries of successful operations during the year, exhibited the finances of the Society, and glanced at future prospects. The year commenced with a deficit of $2000, added to which, the expenditures of the year were $7000. If each church member in the state would contribute one dollar to the Society, they would be enabled with the $15,000, to sustain every missionary now in the field, and plant a sentinel on every outpost.

Rev. Mr. Chickering, of Portland, offered the following resolution.

Resolved, That the report of the Trustees, extracts of which have just been read, be accepted and published.

Mr. C. made some brief and pertinent remarks, for the purpose of shewing the reasons, why the report should be published. Not, he said, for self-glory, but simply to communicate information, on which information impressions might be grounded. To assist the Society, was not like lifting a dead body out of the water, for there was some life in it. Even in these disastrous times, six of the churches have taken themselves off the hands of the Society, as appears by the report. The time is coming, Mr. President, when the churches will have to do more in the way of self-denial than they have ever done. We have hitherto had some novelty and excitement to support us in our benevolent enterprizes, and but little of hard giving. This can't be proved hereafter; and yet, there will be money enough left after all, to ruin children, and to aid the poorer of them in the pursuits of life.

Rev. Mr. Lovejoy of Old Town, after seconding Mr. C's resolution, proceeded to speak in its behalf. He said, that although he could hardly be said to have attained the meridian of life, he could recollect back a period of twenty-five years, since his feelings were first enlisted in behalf of the Society. He spoke of the venerable Sewall, one of the first missionaries of the Society, and of the influence the announcement that he was to preach had upon his feelings in boyhood. He alluded to the fact, that with the exception of thirty-nine, out of two hundred Congregational churches in the state, all had been established or assisted by this Society. Long may that venerable missionary, said the speaker, (pointing to father Sewall who sat near him,) be spared to witness the anniversaries of this Society; and your venerable Secretary came up hither, though he cannot read his own reports, and like the apostle John, can only say, "Children, love one another."

But sir, this is not the time to dwell upon the past; the word is, onward. Three hundred and fifty of our towns are already settled, and the tide of population is pouring into our wilderness; the forests are bowing beneath the axe, and the fields of grain are waving in their places. The traveller to the northerly part of our state, is cheered by the verdure of the scene, and the activity and enterprize of the people, but he sees no Meetinghouse, no Sabbath School in his pathway. There are hundreds and thousands to whom the gospel is not preached, and many of the lambs of the flock are left without a shepherd. The Maine Missionary Society have a great work to do to roll back the tide of Infidelity and Universalism. Sir, it is a sober, serious, solid, massive work, and it wants bold hearts and strong hands; and I would say with Joshua, that if there are any with feeble knees and faint hearts, let them return. Sir, if these persons now before me, could go up and witness the desolation, it would be worth more than a thousand reports and ten thousand speeches. Two or three years since, I was appointed to visit all the destitute churches in Penobscot county. I had heard, but I then saw, not what was to be seen in all the towns, nor in the hundred and fifty towns yet to be formed in the forest. There may be, Sir, in the State, 150 or 160 active, and laboring Congregational ministers; probably there are some towns well supplied by other evangelical denominations, but we have at least 100 towns not properly supplied.

The call a few years ago was for men; and persons were exhorted to leave their farms, their work shops and their stores—we want *men*, you said; we have *money* enough. Well Sir, they believed it; they obeyed the requisition, and toiled on through the Academy, and the College, and the Theological Seminary. They cast themselves upon the pledge, their hopes, their families, their lives; but I am compelled to say Sir, and this is the painful part of the report, the pledge has not been fulfilled. In no part of the world, Mr. Chairman, is there any laborer who has so little sympathy as the missionary of Maine. There is a halo about the Foreign Missionary; there is a public heart to beat in union with his feelings; he is the object of universal attention. This is well. I do not complain, but let us look occasionally to our own missionaries. I wish Sir, a statement of facts could be laid before the churches. I believe Sir, we must build up the walls, even in troublous times.

And Mr. President, how can we let our men go? They are hardy and used to the field—they are regulars, and it will take a long time to gather others if we let them go.

Rev. Mr. Adams, of Brunswick, offered the second resolution, which was as follows.

Resolved, That the thanks of the Society be offered to those individuals, who, during the last year, have contributed to its funds.

I have thought, Sir, said Mr. A. that some of the audience on seeing the first, the second, and the third speaker from among the class of young men, might have thought that the President may have erred; and yet perhaps he had a meaning in it, to show to the older persons, that the younger portion would carry on the plans of this missionary institution; and I wish to say, in behalf of my brethren who have preceded me, and in behalf of the younger members of the church, that we *will* carry on this noble enterprize of our fathers. I have spoken Sir, of giving thanks, to the benefactors of this institution, and some may have thought we ought to give thanks to God. I hope Sir, I shall never forget that duty. But the spirit of Christianity is a spirit of civility, and let me anticipate the vote on this resolution, and proceed to give thanks. In behalf of the trustees, I would therefore give thanks, although I am not one of that venerable body. We thank you also in behalf of the missionaries, who have been sustained by your contributions; and in behalf of the feeble churches, who have been favored with the preaching of the gospel. This Society, lies at the foundation, (so far as regards our denomination,) of religion in Maine. Has any one made an approximation to the self-denial of the apostles? You are thanked for the exercise of your highest privilege. Could you have bought such happiness in any other way? And yet again, I say, we thank you. You have but done what God put into your hearts to do; and still, we thank the donors, while we thank God more.

Rev. Mr. Carruthers, one of the missionaries of the Society, rose and made some interesting statements concerning revivals in several places where he had recently labored.

Rev. Mr. Rogers, of Boston, submitted a resolution to the meeting, inculcating the duty of proceeding with an unfaltering zeal in that course which God had marked out for us.

The unfaltering zeal which this resolution contemplates, observed the mover, is not based on the amount of the Society's funds, or on its success, but because it is God's plan of carrying on the operations of the church. All fears for funds may be dismissed. Since the days of freshness and newness, of our benevolent institutions, we have passed through many sore trials: missionaries have been raised up and cut down. We can look upon the islands of the sea, and see that they have been converted to God, but if we can come and rest, not upon impulse, but upon the word of God, then we can rest on a sure foundation. Not with the transient feelings of men, not with the excitement of an anniversary, but upon *this* word.

But how is this resolution concerned with the progress of religion in your State? It builds up. It lays the foundation.

(The Speaker here alluded to the peculiar trials of the mother State, Massachusettas, on account of having been driven from their houses by the prevalence of error.) You know well, for you are a part and parcel of Massachusetts, that we have been driven from the altars of our fathers, and compelled to build new altars, when the enemy came in like a flood, and dismay was written upon the future. Where did they turn? They looked to God. The progress of error is now stayed, and the tide is on the ebb. Yes! they came up, Sadducee like, saying there was no spirit and no resurrection; but when they came into contact with the truth, and began to grapple with the strong doctrines of the Bible; they faltered and were overcome.

This Institution, continued Mr. R. whose claims are now before us, is second to none in its claims on the State of Maine. Look at her report; at her Missionaries, and say, if you can live without this Society, which has built up the larger part of your churches?

Where are the foundations of your Society? Not in cities. Follow up these rivers in their windings, go to the log hut of the forest, and you will find that wherever a Christian kneels in prayer, there you will discover the foundations.

The Society does not come up to solicit an alms, in a suppliant tone, to ask you to do something for her necessities. She comes rather as a benefactor; having blessed, she asks. She has scaled your mountains, threaded your forests and traveled your rivers, and she comes to you from the factory village, and from the distant hamlet, and from all the busy haunts of men; she comes, for the Bible and the Tract, the Altar and the Cross. She comes to you in triumph, and asks you to go with her to new success. I have no fears, Mr. Chairman, for the result.

It should also be remembered, Sir, that this institution is among the cheapest enterprizes of the church. You have in it the germs of all your great enterprizes. Not simply the church, but your Bible, Tract, Foreign Mission, Education, Peace, and Seamen's Societies. Remember that the mightiest stream that now flows down, once hung above us in a mist. So it is with the Missionary Society; and thus it is with the small drops of these contributions, as they gather and swell and flow on. And is there a cheaper charity? I know not how it is with you, but with us in Massachusetts, there is not a church assisted for five years, but it returns all. And what matters if it does not return? You will soon be relieved, and if the church does nothing for you, it will benefit others.

Sir, I love the church, I love the Congregational church; and the more I see of Ecclesiastical discipline in other societies, the more I love the institutions of the Pilgrims. We owe it to their zeal to propagate the gospel, and the gospel as we believe it. Remember that intelligence has gone hand in hand with the Congregational church. The school house, that home of the soul, was established, so that children might read the Bible, and be guarded against the superstitions of Popery. As your sons go back from the sea-board, let them be followed; not by popery, not by ignorance, not by infidelity; but by intelligence and true devotion—followed to the limits of the State, to the boundaries of the continent.

Rev. Mr. Condit, of Portland, rose to address the audience, at the conclusion of Mr. Rogers' address, but as the hour for closing the exercises, he said, had nearly arrived, he would trouble the meeting but for a few moments. Mr. C. alluded to his recent entrance to the State; he was not a son of Maine, but he desired to be adopted into the family. He spoke of the importance of building up the church of Christ, and of the duty of reliance upon God, for unless the Lord build the house, they labor in vain who build it.

June 29.—The *Sacrament of the Lord's Supper*, was administered yesterday afternoon. The body of the house was occupied by communicants, and the services were performed by the Rev. Mr. Dimmick, of Newburyport, and Rev. Mr. Shepard of Rhode Island.

Nothing has occurred to interrupt the harmony of the meetings. The subject of *slavery* having been referred to a committee, to consider the expediency of addressing the Ecclesiastical bodies at the South, that Committee reported yesterday, through their Chairman, President Allen, that the measure was inexpedient, but that members of the Committee would correspond with individuals at the South upon the topic. In this decision the Committee, (I understand from one of them, a prominent Anti-Slavery man,) were unanimous. Their report was accepted without debate. There is abolitionism in Maine, but it is regulated by pious feeling, and it is as wide as possible from the Loco-foco Abolitionism of a portion of the A. S. Society in Massachusetts.

The anniversary of the *Maine Branch of the American Education Society*, was held on Wednesday afternoon. Dr. Tappan of Augusta read the report, which showed, that only two fifths of the sum apportioned to Maine had been raised. This result is said to have been occasioned by the non-employment of an Agent, the branch society having undertaken to collect $5,000 through the instrumentality of the pastors.

The meeting was a spirited one, and I think there was some mortification among the good people of the State, on account of their delinquency to an excellent charity. Rev. Mr. Marsh, of Connecticut, Rev. Mr. McKeen of Belfast, Rev. Mr. Condit of Portland, and Rev. Mr. Pomeroy of Bangor made the addresses. Mr. Nash said, God forbid, that I should stand here to use the language of vituperation. I will simply state facts. He then proceeded to mention the number of students from Maine assisted by the Society, the debts of the association, and the small amount paid into the Parent Society by the Maine Branch. The speaker remarked, that he stood there as the Agent of the American Education Society, to ask what should be done. The Parent Society were in debt this day, $20,000. Will the people of Maine come down to an overdrawn, exhausted treasury, or will they come up to the work and sustain their own sons now under the fostering care of the society? Rev. Mr. McKeen, in his address, related several anecdotes of persons educated by the society, in order to show its influence in bringing forward merit from obscurity.

Mr. Condit spoke of his knowledge of the young men educated by the society, during the last four years, in the college with which he had been connected, and of their religious influence there. There is a mass of beautiful mind, observed Mr. C., among the hills and valleys of New England, demanding to be educated. It will be educated for good or for evil. It is not in the power of man to check it. You cannot sink it, Mr. Chairman. Our horizon is, as Watts has beautifully said, "touched and glanced;" but when that brighter day shall dawn, it will unfold a belt of light stretching across the sky, and shedding down its golden flame upon the earth.

Mr. Pomeroy alluded to the kind of men wanted for the church, and made a call upon mothers for their children. We want hardy men, Sir, whom the east wind will not blow away, and who will not be frightened at a log house or a stump. Tomorrow, Sir, a crown is to be set upon the head of a young lady, the mistress of the most enlightened and the most wealthy empire that the world ever saw; and a few days hence, Sir, you will see a mother with a crown upon her head sitting down upon an immortal throne? Which, Sir, would you prefer? Will not mothers dedicate their sons to the service of the church, to the office of the ministry? There will be a revelation hereafter, if we are not permitted to see it here—it will be the unfolding of pious mother's prayers and hopes.

EXERCISES ON THURSDAY,

8 A. M. *Business Meeting.* Voted to send a delegate to that division of the General Assembly, which the legal courts should decide to be the true one; and if no decision is made, the delegates to remain at home.

9 A. M. *Tract Society.* Rev. Mr. Woodbridge of New York, addressed the meeting in favor of the volume enterprise, and the Conference voted to send to Boston for an agent to dispose of them in the State, and also to raise $2,000, as their proportion of the $10,000 voted for New England.

9 1-2 A. M. *Gorham Female Seminary.* Rev. Mr. McKeen of Belfast, from the committee to examine this institution, made a report of his visit. They had a spacious edifice, which would accommodate about one hundred students. Eight teachers were now employed. The Seminary was not for Gorham merely, nor for the county, but for the State, and particularly for agriculturists. Females would be educated, not to ascend the platform or the pulpit, but to preside in families and perform the appropriate duties of the sex.

10 A. M. *Narrative of the State of Religion.* The synopsis was as follows:

192 churches reported.
129 pastors as stated preachers.
844 added to churches by profession, being considerably more than any previous year.
290 deaths.
270 admitted by letter.
183 dismissed.
35 excommunicated.
14,655 whole number of communicants.

It was stated that the reports from the churches were more firm and cheering than usual. On the whole, although there was occasion to mourn, there were also motives to take courage and go forward.

Revivals were noticed in the following places, viz. Belfast, Ellsworth, Sedgwick, Levant, Lincoln, Monson, Orono, Boothbay, Waldoboro', Warren, Washington, Temple, Wells, Minot, Portland, Falmouth, Westbrook, Freeport, North Yarmouth, Norridgewock, Newfield, Saco, and some other places.

Seamen.—Rev. Mr. Woodbridge, occupied 15 or 20 minutes, in presenting the claims of seamen.

Reports of Delegates from Foreign Bodies.

Rev. Mr. Dimmick, gave a succinct narrative of the state things in Massachusetts, and expressed on the part of the Congregationalists of that State, unabated esteem and Christian affection to their brethren in Maine. Rev. Mr. Scales, gave an interesting statement of the progress of the gospel in New Hampshire, the increase of affection for Sabbath Schools, and for the various benevolent operations of the day.

Rev. Mr. Abbot from Vermont, remarked, that he could not give so encouraging an account from his State, as he might have done in former years, but on the whole, there was a sensible and gratifying progress. The various forms of error in the State were concentrating in the doctrine of the father of lies, Universalism; and the posts of the enemy were making a desperate stand against the force of truth. The past year had witnessed an increase of contributions to benevolent objects, and several interesting revivals had taken place. Mr. A. also made favorable reports from Middlebury College, and from the Vermont University. The former had now 150 students, 50 of whom were professors of religion. The University at Burlington, had more than doubled its number of students during the last four or five years. They had now 100 students and 6 instructors. A few hopeful conversions had taken place among the students of the University.

Rev. Mr. Shepherd of Rhode Island, observed, that the State he represented, was not so large as some of the counties in Maine, and therefore that the meeting must expect from him the account of a day of small things. The desecration of the Sabbath in manufacturing villages was spoken of, and the indispositions of the people, in many places, to sustain the ministry, but he also spoke of a reform in many instances, and of a considerable advance in the cause of truth.

Rev. Mr. Spring from Connecticut, having left town, the Rev. Mr. Hopkins read some brief statements of the condition of the churches in that State. It was a time of peace and external prosperity in the churches. The cause of benevolence had not languished, and several remarkable revivals had taken place during the year.

Thus have I given you some few particulars of what has transpired during this holy convocation; and I can truly say, that my own heart has been refreshed, and my faith encouraged by the exhibition of devotional feeling, and the manifestation of the power of the gospel in prompting to effort in every good work. The Christian heart is a large heart, and its pulsations like those of the ocean, are giant throbs, heaving with the globe.

It may be well to mention, that there have been one or two meetings of the Maine Anti-Slavery Society, but as I did not attend, I cannot report their proceedings. The meetings are said to have been pleasant and conservative.

The Musical Society of this town, gave a public concert in the meetinghouse on Wednesday evening, much to the gratification of the audience.

William Ladd, Esq. lectured last evening on the subject of a Congress of Nations, and is expecting to give one or two more addresses. C.

NEW PUBLICATIONS.

HINTS FOR THE YOUNG, *on a subject relating to the health of body and mind. From the Boston Medical and Surgical Journal, and additions by the Author. pp.* 80. 18*mo. Boston; Weeks, Jordan & Co. Worcester; H. J. Howland.* 1838.

It is something more than fastidiousness of taste, would that it were anything short of vitiated moral feeling; that condemns the efforts of philanthropic individuals to expose the physical and moral dangers of vices "which are not fit to be named," and to warn the rising generation against pollutions that cannot be indulged even to a small degree, without imminent hazard to every personal interest. This unpretending tract is evidently the work of a master; a physician well skilled in the science of his profession; and a sincere friend to the youth of his country. It deserves and claims "an extensive circulation amongst parents, teachers and youth," that it may "prove a PREVENTIVE as well as a CURE," to a wide spread and exceedingly injurious evil to the young.

We understand that this book is written by Dr. Woodward of Worcester, and is for sale by G. W. Light, No. 1, Cornhill.

MEMOIR OF MRS. SARAH LOUISA TAYLOR; *or, an illustration of the work of the Holy Spirit, in awakening, renewing and sanctifying the heart. By Lot Jones, A. M. pp.* 324, 12*mo. Boston; Crocker & Brewster.*

It is not possible to do justice to this captivating and instructive volume, within the compass of the few lines to which our notice must be confined. And perhaps it is best to desist altogether from an *attempt* to convey a correct impression of it to our readers; for it must be confessed that our own emotions on the perusal of it are too strong to permit the exercise of the most cool and deliberate judgment as to its intrinsic merits. To follow a lovely youth through the scenes of childhood and ripening years, to mark the various traits of intellectual and moral character, as they are developed in all the relations of the child, the sister, the friend, the wife, the mother, the teacher, and the disciple of Jesus; and then to group the whole, and contemplate the triumphs of faith over natural affection, and the heart's corruptions, and the power of death itself; cannot fail to excite very strong emotion in any bosom not petrified, even though the execution of the work were marked with many imperfections. But Mr. Jones has not failed in the fulfilment of the task he has assumed. The simplicity and clearness of his delineations; the richness and fulness of evangelical sentiment diffused through the whole, and arising naturally from his subject, the dignified tenderness of his style, and the accurate discrimination made between spurious and genuine religion in his incidental remarks, show him to be a workman that needeth not to be ashamed, and leave an impress on the volume, that will render it very precious to every evangelical reader. Mrs. Taylor and her biographer, were Episcopalians; a denomination, which in our youthful days, we regarded with great distrust; and for whose peculiarities we have as yet no partiality; but here, denominational difference sinks utterly out of sight; we stand on common ground; elevated and well watered every where, as the garden of God; all are ONE *in* Christ Jesus! Precious truth! Any Christian who desires above all things to grow in grace; to learn the nature of the Christian conflict and to use successfully the weapons that shall give him the victory over his spiritual enemies; or, in one word, to learn "the mind of the Spirit" on these points, will do well to study this volume.

UNION; *or,* THE DESTINIES OF THE WORLD IN THE HANDS OF THE CHURCH. *By J. F. Bisset. pp.* 204. *New York; J. S. Taylor. Boston; Crocker & Brewster.* 1838.

This is another of these volumes called forth by the "Prize," proposed to the author of the best essay on Christian Union. And it is a highly valuable publication. It is written with great plainness and pungency; with more of force than of tenderness

and yet is scarcely more distinctly marked by fair and conclusive argument, than gentle persuasion. It is exceedingly pleasant to notice the various movements of various minds in their efforts to reach the same grand object; to observe the distinguishing characteristics of the powers of different individuals, when directed to the elucidation of one and the same great point of Christian duty; and to mark the undesigned and unexpected coincidences of thought and feeling among those who look at the same subject from different positions. And is it not to be hoped, as well as desired, that God is preparing the way for removing the massive walls, and the double barred gates that have so long divided the Christian church into a thousand distinct and feeble communities, by calling into effort the piety and talents of so many distinguished individuals of different denominations, and directing them in his providence to a simultaneous and powerful assault on the monuments of Satan's power! Surely if the "Wicked One" has any enginery of peculiar potency to withstand the onward march of truth and righteousness, it is found in the rivalries of warring sects, and the internal dissensions of the same sect; in the spirit of division and alienation, assiduously cherished by his care, in bosoms that have been once opened to hallowing influences from the throne of God. It is to be wished that these volumes on Christian union may be multiplied, till some of them shall find their way into every family belonging to Zion, and "crowded into the pocket or the knapsack" of every Christian soldier, if not at once into his heart. Though ignorant of Mr. Halsey, we venture to say that his book will enrol his name among the benefactors of the world. *

The Guardian, is the title of a new religious paper, just issued at Halifax, Nova Scotia, for the use of the Presbyterians, and the support of their doctrines, in the province. The church of England, the Methodists, and the Baptists, have had their respective periodicals for some time. "The Presbyterians are the most numerous, if not the most enlightened denomination in Nova Scotia." *

Highland Society of Nova Scotia.—A Society with this name has just been formed at Halifax, under the patronage of Lieut. Gov. Campbell, having for its chief object, the advancement of education, and the intellectual and moral improvement of the Highlanders and Scotchmen generally, in the different districts of the province. *

New Brunswick. 1835.—In superficial extent, this province comprehends about 2,500 square miles of agreeably diversified and well watered country. Its climate is like that of Lower Canada. Its soil is fertile. Its population is 118,902, divided among eleven counties. St. John is its capital. It has nine clergymen of the church of Scotland. A Presbytery was first formed in 1834. *

Education in Halifax. N. C.—The population of this town is about 14,000, and has between 30 and 40 different schools. Parents in general are anxious to have their children educated; and the facilities for education are so great, that the poorest and humblest individual can profit by them. There are four public schools, liberally assisted by the Legislature. The sacred Scriptures are read and studied in almost all the protestant schools in town. The Shorter Catechism is taught, and other religious instruction imparted to the young. *

NANTUCKET.

[From our Correspondent.]

Mr. Editor,—I wish, in this and two or three future numbers, to introduce to the notice and more intimate acquaintance of your readers, this singular but very important island of the sea. These articles would have been furnished some weeks since, while the subject was fresh in mind from a recent visit, had not the New York and Boston Anniversaries made such large demands on your paper.

Nantucket lies about 60 miles southeast from New Bedford and about 30 miles south from the main land. It is not far from 20 miles long from Smith's Point, the western extremity, to Sandy or Great Point, the eastern; and on an average is 3 1-2 miles wide from north to south. The island contains about 30,000 acres of land. The soil is generally level, sandy and woodless, interrupted here and there with ponds and swamps. It is far less productive than when it was first settled. The removal of the wood has laid it open to the bleaching winds and the driving storms by which a large portion of the soil has been carried into the sea, so that a considerable part of the island is now an open plain. Still there are some farms under fine improvement, and which reward the cultivator with good crops of corn, vegetables and hay. These farms are increasing in number, and may be still increased to a great extent.

It is said that the size of the island is diminishing, by the action of the severe storms that frequently sweep over it, and by the angry surges that lash its shores. Some years it increases, and then again not only the whole increase is swept away, but inroads are made upon the original soil. The island has been famous for the great number of sheep that run at large, and, summer and winter, seek their scanty living where they can gather it. Formerly, it is said, there used to be 20 or 30,000. The present number is generally from 8 to 10,000. They have no shelter; and in the winter they sometimes perish by hundreds, being buried in the snow or driven by the storm into the ocean. In the spring they are usually very poor, and if overtaken by a cold storm, soon after they have been shorn of their fleece, multitudes more fall a prey to cold, hunger and weakness. To one accustomed to sympathise with *suffering*, even though it be in a brute animal, there is something here that seems wrong and even cruel. But I suppose the inhabitants,—proverbially a people of kind and benevolent feeling,—have some way satisfactorily to explain all that seems to others wrong.

The town is situated on the north side of the island. It was originally settled at Madeket near the western extremity, and was afterwards removed to its present situation, because the harbor was better adapted to the purposes of navigation. The harbor is nearly land-locked, and were it not for a sand-bar about two miles out, it would be one of the safest and best harbors on the coast. As viewed from the top of a church, the town presented a very singular appearance—perfectly plain, compactly situated, and laid out, excepting here and there a little spot, with such an utter disregard to regularity, as almost to constrain one to believe that straight lines, curves, and right angles and in short almost every trigonometrical figure, were unknown to the early inhabitants of Nantucket. And yet the scene that spreads out around you is *beautiful*; embracing the ocean scenery and the distant islands, it presents a landscape upon which no one can gaze but with a lively interest.

The houses are mostly made of wood. While noticing this fact, together with their compact situation, it seemed to me that the town could hardly have been constructed more favorably for destructive fires. Should a fire, once get under way in the right quarter for such a catastrophe, with a strong wind in the right direction to favor it, the whole town must be laid in utter ruin! And yet, until the great fire that has recently visited it and consumed $200,000 worth of hard earned property, the island has been greatly favored in respect to fires. An estimate was made in 1835, that the aggregate value of property lost by fires since the first settlement of the island, did not amount to more than $36,000, about one fifth as much as the loss by this recent fire.

Some large, fine houses of brick have recently been built; and in many respects, the town, under the influence of the present inhabitants, is improving in its general appearance. The principal places out of the town, are, Quaise, Podpis and Siasconset. There are several farms at the two first places, and at Quaise is situated the extensive almshouse. Siasconset, or Sconset as it is called on the island, is a sort of summer retreat for some of the most wealthy families of the town, and a frequent resort for parties of pleasure. It is very healthy, situated on the east shore of the island, with nothing to limit the vision, as the eye stretches away upon the broad Atlantic, but the distant horizon. The cod fishery is carried on at Sconset more extensively than at any other part of the island.

The shoals on the south and eastern sides of the island, render the navigation difficult and, especially in the winter seasons, cause frequent wrecks. To afford relief to those who are driven upon these shores, "humane houses" have been erected once in two miles, nearly round the whole island. These are small houses built near the shore, furnished with fuel, apparatus for obtaining fire, and berths of straw. Some who have been wrecked on these shores, have by this benevolent provision, been saved from perishing. The erection of these houses speaks volumes for the benevolent, humane character of the people; and volumes more, perhaps, would be spoken by the erection of a few "humane *shelters*," in different parts of the island, furnished with a little *hay* instead of fuel, for the poor weather-beaten, tempest-driven, starving *sheep*, that so often find a *common grave* with shipwrecked mariners.

The population of Nantucket at the last census, taken a year ago, was 9,040, of whom 4 or 500 are colored. Whaling and the manufacture of oil and sperm candles give employment to most of the inhabitants. There are more than thirty oil and candle manufactories on the island, and nearly 80 ships are engaged in the sperm whale business; and there is a proportional amount of small craft engaged in coasting business. About *one third* of the entire population follow the seas; and they are generally captains, officers and young men of respectable families who are looking up to office. Nantucket,—like the cape and the vineyard,—is an extensive nursery of seamen of a very high and respectable order. Ships manned with seamen from Nantucket, generally make good voyages. A number of captains, officers and seamen are pious, and the number is increasing. Yours, &c.

THE DESIRE OF THE SLOTHFUL KILLETH HIM, FOR HIS HANDS REFUSE TO LABOR.

It is as true in spiritual as in temporal things that the world is divided into two classes; the patient workers and the complaining drones. The first fix on some object of pursuit, and diligently and perseveringly strive for it. The second desire it and sigh over the want of it, but never attain it. There is no person in the world who has not some sense of the desirableness of moral excellence, and some wish that it may be his. But when this wish does not lead to persevering effort, it may be truly said, that "the desire of the slothful killeth him." For just in proportion to the clearness with which the excellence of virtue is perceived, and its possession desired, is the misery of a conscious want of it. If there is a being in the world supremely wretched, it is that man who, seeing and approving the good, has not resolution enough to make it his choice; and who dies of hunger and thirst in the very sight of the fruits and waters of Paradise.

A class even among true Christians, may be found to exemplify these remarks. They have indeed been brought into the kingdom, and they are aware that it is the duty and privilege of such to live near the king. They behold and desire the happiness of others who are satisfied with the rivers of God's pleasures; but it is the desire of the slothful. Their irresolute purposes, and feeble, intermitted efforts do not procure them these enjoyments, and they pine in fruitless desires. These are the complainers, always groaning and sighing over their deficiences, and ready to fill their neighbor's ears with doleful lamentations that God does not give them more grace. For it will *generally* be found that those who are loudest in their complaints of the want of spiritual blessings, are the very persons who have done least to obtain them.

Reader! are you a worker or a drone? Are you perpetually sighing over your faults, and wishing ineffectually that you were more holy? Live such a miserable life no longer. Begin from this moment *to labor* for what you desire. Remember that it is by *constantly repeated* efforts, you are to succeed, And when you have performed some slight duty which you were tempted to omit, or made some trifling sacrifice which you were tempted to decline, do not feel that you have accomplished nothing because the matter was a small one. Grain by grain the building is completed, and you shall at last become a holy temple, meet for the indwelling of the blessed spirit. O.

EXERCISES FOR CONFERENCE MEETINGS.

Having felt the need of something to elicit remarks, and to give point to the exercises of Conference meetings, we offer, with some diffidence the following: and shall continue other topics, on a similar plan, for a few weeks; and if it should meet the approbation of the Christian community, we may continue it permanently, or perhaps offer it in some other shape. The design is, that the questions here proposed, should be studied, and the passages of Scripture referred to, be made the subject of meditation through the week, as occasion may offer, by all who attend these meetings; and that the person who leads the meeting should propound the questions, and leave sufficient time for the remarks of different individuals on each question. If faithfully pursued, we think it may be interesting and profitable.

FAITH.

What is faith? He. 11: 1.

What is the object of faith? Ro. 4: 3, 5. Ep. 1: 12, 13. He. 11: 6.

How is the will concerned in saving faith? Ac. 8: 37. Ro. 10: 10. 2 Th. 2: 10, 12.

What are the effects of faith on the heart? Ac. 14: 9. Ga. 5: 6.

What are the effects of faith on the life? Ja. 2: 41–26.

What connection has faith with acceptable prayer? Ja. 1: 6.

The references, under each of these questions, might be much extended; but it is supposed that these are as numerous as would generally be consulted. Those who have leisure for pursuing it farther, can extend them, by consulting their Reference Bible and Concordance. N.

VOLUME CIRCULATION IN HARTFORD.

Extract of a Letter of R. S. Cook, to the Secretaries of the American Tract Society, dated Hartford, June 18, 1838.

The object was presented before the several congregations of this city, and followed by a union meeting of great interest in the Center Church. The next morning about *sixty* voluntary distributers entered upon the work simultaneously in the different sections of the town, and have been faithful and untiring in their efforts to do good to souls. It would have done you good to have seen the tearful and flashing eye, or heard the subdued and solemn voice, as one and another related the incidents of their self-denying service, and expressed their interest in this work as connected with the eternal destinies of immortal beings. I know of no exception to the remark that the distributers are decidedly quickened and profited by their engagement in this good cause.

I have only time to communicate the fact, that in Hartford, a town better supplied with religious reading, perhaps, than any other of the same population in the country, about 4000 *volumes have been sold*, (*including 120 sets of the Evangelical Family Library*) of the value of about $1200!

The question is now settled, as to the *adaptation of the Volume Enterprize* to the *wants of cities;* and the practicability of carrying out the scheme for the supply of a large population as well as a limited one. The success of this effort is vastly important in this view; as well as its immediate and incalculable importance to this community.—*Con. Obs.*

Mount Holyoke Female Seminary.—The first annual catalogue of this Seminary is just published, and the whole number of pupils, who have attended since the commencement of the school, is 116,—during the winter term, 77; summer term 89. The regular course of instruction is designed to occupy three years, and the classes are divided into junior, middle, and senior. The Seminary is under the superintendance of Miss Mary Lyon as Principal, and Miss Eunice Caldwell, as Associate Principal.

The school, we believe, has thus far answered the most sanguine expectations of its founders and friends. The applications for admission of pupils have been more numerous than could be accommodated—a fact which speaks well as to the favor in which the seminary is received by the public. The principals are undoubtedly abundantly qualified for the high and important station which they occupy.

[*Northampton Gazette.*

Summary of News.

China.—*Opthalmic Hospital.*—The Chinese Repository, for the end of January, contains the 7th report of the proceedings of the above institution, by the Rev. Peter Parker, M. D. an American missionary.

The institution has now been established two years; during which period 4,575 Chinese patients have been received, 1,225 of whom have been admitted during the last term—from 4th May to 31st December. The expenses of the year have been $1,692.

The report contains a numerical statement of diseases; amongst which those of the eye, of course, greatly predominate.

Opium Mania.—Two cases of *Opium Mania*, during the last, and 15 cases during the two years existence of the institution, are there enumerated. This interesting fact is not without its value with refereuce to the *Opium question.* That in the population and suburbs, containing nearly 1,000,000 of inhabitants, and celebrated for its "flowery gaiety," only *two* cases of *Opium Mania* should occur in six months and *fifteen* in two years, is evidence that the use of opium is not productive of such fatal effects as is generally supposed, or that the quantity consumed is not in excess.

Southern India.—*Free Trade at Singapore.*—Extract of a letter, dated Canton, March 7, 1838: "In a Singapore paper of the 1st of February just received, we find an official notification from the Governor General of British India, which is of the most important character. American vessels may now touch at port or ports in India and take freight for China, or they may be employed steadily in the carrying trade between China and India, though it seems, not allowed to import merchandize *from* China into India. This measure of the Hon. Court of Directors of the British East India Company, appears to have been totally unexpected by the English residents here, as well as by the Americans; and it is difficult to conjecture what considerations could have induced its adoption, or what further change of policy it may indicate."

The Patriots totally Defeated.—The Buffalo Advertiser of Tuesday afternoon, furnishes the following, which, if true, as it probably is, will terminate the disturbances which have been created in that quarter. It is, however, most probably exaggerated.

"Accounts have been received this morning from Canada, of the entire defeat of the insurgent force in the neighborhood of the Short Hills, yesterday, and the capture of their standards and ringleaders. A large body of troops, and 800 Indian warriors, had been previously collected in their rear, and gradually hemmed them in. It is said that there are many Americans among the prisoners, who will most probably be tried by a Field Court Martial, and be executed forthwith. All communication across the river has been suspended, and the boats drawn up to prevent the escape of any parties still lurking in the woods.

Removal of the Cherokees.—We have received, says the Athens Whig, of the 16th, a letter from Capt. Dorsey, dated Fort Newman, 8th June, giving a very favorable account of the progress of affairs in the Cherokee country. Capt. D. states that the Indians are very peaceable and quiet, and that the only cause of delay now, is to afford them an opportunity of disposing of their stock and other property. He represents some of the full blooded Indians, as worth from two to five thousand dollars.

Many of these people have received the gospel through the labors of missionaries, and they held meetings in the fort every evening. Some of them regard the lands West of the Mississippi as the promised land of rest, and are urging upon their brethren to go up and possess it.—*Augusta Chron. June 21.*

The Cherokees.—General Scott and suite were at Athens, Tenn. on the 9th inst. and left on the following day for Fort Butler, North Carolina. The Journal states that about seven thousand of the Cherokees have been collected, one thousand of whom have set out for their new homes in the West. The Gen. is of opinion that the whole nation can be removed in a short time, unless his operations should be arrested by new arrangements.

The Governor of Alabama (we learn from the Nashville Union) has issued orders for calling into service 1500 of the militia of that State, 500 of whom are to be mounted men. The troops are to be mustered, organized, and then discharged, subject to be called into service at a moment's warning. The reason assigned by the Governor for this measure is the apprehension of difficulties with the Cherokees. From present appearances there will be no necessity for the services of these men, as the Indians are peaceably taking their way to the West, under the judicious arrangements of General Scott, without the slightest indications of hostility.

CONGRESS.

Defeat of the Sub-Treasury Bill.—In the House of Representatives, on Monday, last week, Mr. Bell moved that the Sub-Treasury bill be taken up at 1-2 past 3 in the afternoon. The motion was agreed to, and the House adjourned. When it re-assembled, the bill was taken up in Committee of the Whole, and an animated and somewhat angry and personal debate ensued, which was stopped by a general cry of "question! question!" No member rising to speak, the question was put on the pending motion of Mr. Garland, of Virginia, to strike out the enacting clause—and being taken by tellers, it was carried—ayes 92, nays 86.

The announcement of this result (as reported by the correspondent of the N. Y. Commercial) produced a great sensation in all parts of the hall. The committee immediately rose and reported the bill with the enacting clause struck out. As soon as the Speaker took the chair, Mr. Sherrod Williams moved the previous question. Mr. Wise asked for a call of the House, which was ordered, after which there were found to be two hundred and thirty-six members present.

The call for the previous question was sustained. This cuts off every thing in the shape of amendment; and the motion to strike out the enacting clause being of that nature, was cut off; and the main question was announced by the Speaker to be on ordering the bill to be engrossed and read a third time. This was decided in the negative; ayes 111, nays 125. Majority against the bill 14. The House immediately adjourned.

On Monday, an attempt was made to procure a reconsideration of the vote by which the bill was defeated, but the attempt failed, *all the members voting in the negative with the exception of twenty-one.* There were 205 nays.

A motion to suspend the rules for the purpose of introducing the Special Deposit Scheme, was afterwards lost, by a vote of 70 ayes to 155 nays.

Expenditures of the Government.—In the House of Representatives on Thursday last, the Speaker laid before the House a letter from the Secretary of the Treasury, in answer to a resolution of the 25th instant, showing the amounts of expenditure, exclusive of the public debt, for each year, from 1824, to 1838. They are as follows, viz:

For the year	1824	$15,330,444 71
Ditto	1825	11,490,459 94
Ditto	1826	13,062,316 27
Ditto	1827	12,653,095 65
Ditto	1828	13,296,041 45
Ditto	1829	12,660,460 62
Ditto	1830	13,229,533 33
Ditto	1831	13,864,067 90
Ditto	1832	16,516,388 77
Ditto	1833	22,713,755 11
Ditto	1834	18,425,417 25
Ditto	1825	17,514,950 28
Ditto	1836	30,868,164 04
Ditto	1837	*39,164,745 37

* This sum is subject to small variation on the settlement of the accounts of the Treasurer.

Note.—The above sums include payments for Trust Funds and Indemnities, which, in 1837, were $5,610,404 36.

Fifty Million Bank.—The N. Y. Express states that the arrangements for the fifty million bank in the city of New York, under the new law of that State, are nearly completed, and that the institution will soon go into operation. The policy marked out is intended to place the institution beyond all question as to security, such as will ensure perfect confidence, not only throughout this country but in Europe. There can be no question that an institution like this will exercise a most powerful influence in the commercial world. The bonds of such an establishment, should they be issued, would be readily taken up to any amount in Europe.

Incidents connected with the Loss of the Pulaski.—When the news of the destruction of the Pulaski reached New York, and it was believed all on board had perished, the father of one of the ladies who it was known had taken passage on board that boat, proceeded immediately to Baltimore, where he arrived without hearing further from the wreck. On entering the public house, he inquired of the landlord whether he had received any further intelligence from the Pulaski. "None," was the answer. "Were none saved?" "None, it is believed, but the sixteen first mentioned." "Do you know their names?" "I do not remember them all, but the first was Mrs. ——. She and the others are safe and well." The inquirer fainted—it was his daughter.

Capt. Hubbard, who was on board the Pulaski, relates that one of the passengers who had fallen overboard, was anxiously called for by his wife; "my husband, my husband, where are you?" He replied from the water, "Here I am, my dear," when his wife exclaiming, 'I am coming,' leaped from the railing of the deck, & plunged into the bosom of the deep.

Major Twiggs, of the U. S. A. had saved his child, a boy about twelve years of age. He kept him in his arms nearly all the time—and when he would call on his mother who was safe at home and beg for water, his father would seek in vain to comfort him by words of kindness, and clasping him closer to his heart.

One of the parties saved were rendered frantic by despair, and one suggested that if relief did not soon reach them, it would be necessary to cast lots! The firmness and decision of Major Heath soon put this horrid idea to flight. "We are Christians," he told them, "and we cannot innocently imbrue our hands in the blood of a fellow-creature. A horrible catastrophe has deprived hundreds of their lives, brought sorrow to many a hearth, and thrown us upon the mercy of the winds and waves. We have still life left, let us not give up all manliness and sink to the brute. We have all our thoughts about us, and should face death, which must sooner or later overtake us, with the spirit that becomes us as Christian men. When that hour arrives I will lay down my life without a murmur, and I will risk it now for the safety of any of you, but I will never stand by and see another's sacrificed that we may drink his blood and eat his flesh!" With such words as these did he quiet them, and reconcile them to await the issue. Soon after, whilst the same party were floating at the mercy of the waves, a vessel hove in sight, and her track seemed to lie much nearer them than those they had seen the day before. They again waved their flag, and raised their feeble voices. Still the vessel kept on her track, which now appeared to carry her away from them. "She is gone," said one of the crew, a poor fellow who had been dreadfully scalded, and he laid himself down on one of the boxes, as he said, "to die." Captain Pearson, who had been closely watching the vessel, cried out "She sees us! She is coming towards us!"

And so it was. All sails set, and full before the wind, the vessel made for them. The schr. proved to be the Henry Camerdon, bound from Philadelphia to Wilmington, N. C. As soon as the captain came within speaking distance, he took his trumpet and cried out, "Be of good cheer, I will save you!" It was the first strange voice that had reached their ears for five days, which were to them as an age. When the schooner came along side, they all rushed frantically on deck, and it was with some difficulty that the captain could keep them from the water casks. He immediately gave each of them a half pint of water, sweetened with molasses, and repeated it at short intervals. His prudence, doubtless, preserved their lives.—*Transcript.*

The Pulaski.—Every particular concerning the fate of this unhappy boat, is of great interest, and is so considered by every body. The following is from the Baltimore Chronicle of Tuesday. The Rev. Mr. Woart and his wife belong to Newburyport, where his father and mother are still living, and are much esteemed by a large circle of friends. We can sympathize with them in this trying hour of affliction.

"We have but little to add to the very full account we published yesterday, of the fate of the passengers in this vessel. But we have a more melancholy list to publish—a list of those who, after suffering till human endurance could hold out no longer, resigned themselves to their fate, and laid down and died, amid the sympathizing tears and groans of those who could only see in their fate an almost certain prelude of their own. Amongst these was a wife, who watched the passing breath of her beloved husband—a father, who supported upon his bosom the head of his dying infant child. Oh, what an aggravation of the ordinary pains of human dissolution! Who that has known the deep and engrossing love of a parent for his offspring, can read of such a trial without giving up his whole soul to the emotions of sympathy and compassion.

"And there was one, too, in the mournful list now before us, who was eagerly hurrying to the completion of an enterprise the reward of which was to be the hand of one who inherited from an illustrious father all the mind and the heart which makes such a possession beyond all price. Who can imagine the dark eclipse that overshadows the sun of her young existence? In the contemplation of such an affliction what consolation can be afforded, but to commend the crushed spirit to seek comfort and hope at the source of the only adequate support under the afflictions of human life.

The following is a list to which we allude. It comprises the names of such of the persons who floated off upon a part of the promenade deck, as died from exhaustion and debility. There was originally twenty-two persons on this part of the wreck—of these seven were picked up by Captain Davis, five reached the shore in a boat, and ten died. The names of the last are subjoined, viz:

Dr. D. Ashe, Mr. F. McRea, Rev. J. L. Woart, T. C. Rowland of Charleston, W. Lamar, Noah Smith of Augusta, F. B. Smith of Charleston, —— Stanfield, —— Hutchinson, a boy of three years old.

"Rare are solitary woes," said the inimitable Young; and he added, "they tread each other's heels." So has it been with the deeply afflicted family of the Hon. Arthur Livermore, of Campton, in this State. Last Monday afternoon, while borne down with that hour's received intelligence of the death of his promising son Samuel, by the loss of the Pulaski, tidings were brought from the schoolhouse near his residence, that a boy of great promise, his youngest son, Horace, aged ten years, had just been struck instantly dead by lightning, in the school room. Alas, how frail is mortal man's hold on earthly happiness!

"The spider's most attenuated thread
Is cord, is cable to man's tender tie on earthly bliss;
It breaks at every breeze."—— [N. H. Courier.

The Pulaski.—All accounts agree that the explosion of the Pulaski must have been caused by the most unpardonable carelessness. The Engineer stated at Savannah that he was determined to make the quickest passage that had ever been performed; and from the time that the boat got under way until within twenty minutes of the catastrophe, the steam gauge cock indicated a pressure of twenty-seven to twenty-nine inches of steam. This is nearly double the pressure which is generally sustained by the boats that run through the Sound.

Horrid Murder.—A man by the name of Benjamin Stewart, was murdered on Thursday evening on the open common, east of the Maryland Hospital near Baltimore. He received a shot through the abdomen, several stabs with a knife or dirk in the back and arms, and many large gashes on the head and face from a hatchet which was found near the body. The object of the murderers is supposed to have been to rob him. Strong suspicions are entertained in Baltimore, that the unfortunate Mr. Stewart was murdered by his own son. His motive is said to be a desire to obtain immediate possession of a tract of land willed to him by his father. He has been arrested and confessed purchasing the hatchet found near the corpse. Ann Englison, the female now in custody, admits, it is said, that she inveigled the father so that he might find his son at the spot where the murder took place, and report adds that she has made disclosures that rendered the facts stated almost certain.

The Grand Jury for Baltimore have found a true bill against Wm. Stewart, for the murder of his father. Ann Englison, arrested on suspicion of being an accomplice in the murder is acquitted. The accused is a young man aged 22. He married about ten months ago, a pious young lady, who is so much affected by her husband's situation that it is feared either her life or her reason will yield to the shock.

A Sad Incident.—The subject of the coroner's inquest, mentioned yesterday, was a young woman in the employ of Mr. Levi, merchant, in Chesnut near Fifty street. She was of English parentage, we learn, and crossed the Atlantic to this city, about eighteen months or two years ago. Pleasant in disposition and ways, and attractive in person, she was addressed by the mate of the vessel in which she came, and a mutual engagement of marriage followed. The "mate" was to return to England, and then recross the ocean, to add another claim to his companionable name. The character which the young woman—who, judging from the item in yesterday's National Gazette, and what we have since incidentally learned, must have been several years younger than previously reported—sustained to her death, was irreproachable and pure in every respect. Industrious and prudent, she had saved a considerable amount of money from her honest earnings, which had been deposited for her in a Savings Fund Institution. When the appointed period some time since arrived, for the return of her affianced husband, he came not. Week after week passed by—but no tidings of the mate. At last, sickened at heart with hopes deferred, and darkened in spirit with unfulfilled expectancy, she sank under her disappointment, and settled under a subdued but fatal melancholy. The observation of the family for several days before her death, led them to experience many apprehensions; but nothing could be done in mitigation of her sorrows, and her purpose of self-destruction could of course be known only to herself. On the day of the suicide, late in the afternoon, she asked for a pen and ink, after which it is believed she wrote a letter, though it has not since been found. The rest is known. The poor girl, unable to bear the heavy burden of life, destroyed herself in the Delaware—leaving behind her the memory of her certain innocence, and pitiable misfortunes, and proving too truly the force of the tuneful adage:

Parting from those we love is but sweet sorrow,
When some few weeks may bring the wanderers home;
How different, when to-morrow and to-morrow
Steal slowly onward and they never come!—*Phil. Gaz.*

Death by Lightning.—Miss Sarah Giles, a much esteemed member of the Broad street Baptist church, was struck by lightning on the forenoon of Monday last, which instantly terminated her earthly existence. A sudden shower came up about 10 o'clock, and in the course of its short and profuse discharge one severe and sharp crash of thunder only was heard, and this was the report of the summons that had called home a beloved and exemplary disciple of the Lord Jesus. She resided at Alderman Curran's, and was engaged in washing on the piazza at the time. The electric fluid passed from the tin conductor to her shoulder, and life was extinguished in a moment. Some marks of the course of the fluid were found on her body. The next day her remains were carried into the chapel, where she had worshiped but two days before, in life and health, and after a very solemn and appropriate discourse from Br. Eldredge, a large company of friends and neighbors followed her corpse to the house appointed for all the living. Her age was 22.—*Utica Baptist Register.*

Celebration of Independence.

On Wednesday last, the usual arrangements of Processions, Dinners, Fire Works, &c. to celebrate our National Independence were carried into effect—but the most interesting to us was the meeting of the Teachers and Scholars of the *Boston Sabbath School Union at the Odeon.* On this occasion, as was stated, probably 1500 children were addressed by several gentlemen, and the Children gratified the audience with the most delightful Music. We intend to give a full account of this meeting in our next paper.

NOTICES.

The *Middlesex Union Association* will meet at the house of Rev. James T. Woodbury, in Acton, the second Tuesday in July, (10th prox.) at 11 o'clock A. M. Jos. W. Cross, *Scribe.*
Boxboro', June 15th, 1838.

The *Essex South Conference of Churches* will hold its meeting; the anniversaries of the societies of Christian benevolence under its supervision; at the Rev. Mr. Fitz's Meetinghouse, in Ipswich, on the second Wednesday, the 11th of July, at 9 o'clock A. M. Exercises, *forenoon*, Reports and addresses in behalf of Sabbath Schools, Education Society and Home Missions; *afternoon*, Bible Society and Foreign Missions. Jas. F. McEwen, *Clerk.*
Topsfield, June 25, 1838.

AMERICAN EDUCATION SOCIETY.—The regular Quarterly Meeting of the American Education Society will be held at their Rooms, in Boston, on *Wednesday*, the 11th day of July, 1838, at 10 o'clock A. M. The Examining Committee of the Board, will attend at the same place on Tuesday, the day preceding, at 3 o'clock P. M. for examination of Candidates who shall apply for the patronage of the Society. By order of the Board, William Cogswell, *Sec'ry.*

For the Boston Recorder.

BURDETT WASHINGTON.

It will be recollected by many that the colored man whose name stands at the head of this article, was in this city about two years ago, for the purpose of soliciting aid in redeeming his children from slavery. His artless, yet spirit-moving, heart-melting eloquence, will never be forgotten by those who heard him give the history of his wrongs. The circumstances attending the selling of his daughter and her babe, and especially those of his little son, are enough to melt a heart of stone. He is sixty-three years of age, and until within five years he has been a *slave*, working for his master every day from sun to sun; yet so great was his desire to taste the sweets of liberty, that a part of every night, and many times the *whole night*, was occupied in the severest labor, for the purpose of *buying himself, his wife*, and his *children.* Ten years ago he bought his *wife;* five years ago he bought *himself;* and four yrs. ago he bought his *son, then* but eight years of age. A short time previous to his last visit to this city, another of his sons, and his son's wife and child, were sold to Mr. Armfield, of Washington, D. C. for the purpose of being sent to Louisiana, and had started on their journey.

The old man mourned and prayed over the loss of his children for about a month, and then began to make efforts to borrow the money to purchase their freedom. And so great was the confidence reposed in his honesty and piety by the good people around him, that four gentlemen came forward and loaned him two thousand dollars for that purpose, on condition he would try to raise the money among his friends, and refund it within two years. The money was paid to Mr. Armfield, and within a fortnight the good old man was permitted once more to clasp his children to his arms. He very soon left his family for the purpose of getting the friends of humanity in different parts of the country to aid him in refunding the money.

The friends who made the loan, commenced the subscription list by giving him two hundred and fifty dollars, to which he added in different places about nine hundred and fifty dollars. Since that time he and his son have earned and paid two hundred dollars, besides the interest; leaving a balance of about six hundred dollars now to be raised.

Let any friend of the Saviour—let any one who knows by experience the yearnings of parental affection—let any one who carries not in his bosom an heart of adamant, hear the appeal of this grey-headed disciple; and he can but feel it to be a *privilege to aid him.* He has been a member of the Baptist Church in Alexandria for thirty-eight years. His testimonials are signed by Dr. P. Bradley, of Washington, Rev. S. H. Cone, of New York, and Hon. Thos. Frelinghuysen, of Newark. Amasa Walker, Esq. (22 South Market street.) has consented to take charge of any money which may be contributed for his aid. J. G.

ERRATA.—In our last paper, 2d page, 4th column, in the article, *Hints to Young Disciples*, 18 lines from beginning, for "your fall is, therefore," read, *you fall in, therefore.*

Last page, *Letter to Dr. Osgood*, 29 lines from beginning, for "implification," read *implication*—15 lines below, read, *put it out of their power.*——*Letter II. next week.*

MARRIAGES.

In this city, Capt. Freeman S. Nickerson, of Orleans, C. C. to Miss Aphia B. Cook, of Boston—Mr. Charles A. Cobb, of Abington, to Miss Louisa Hubbard—Mr. G. W. A. Babcock, to Miss Mary Ann, daughter of the late Levi Meriam—Mr. Benj. H. Ropes, of Roxbury, to Miss Amanda P. Bowers—Mr. Robert H. Clouston, to Miss Anna R. daughter of Wm. Barry, Esq.

In Charlestown, July 1, Mr. William H. Hunt, to Miss Martha Fosdick, daughter of Dea. James Fosdick.

In Cambridgeport, Mr. Elisha Crain, of Walpole, N. H. to Miss Abigail F. Stone.

In Roxbury, Mr. Calvin Brown, to Miss Susan W. daughter of Capt. Ebenezer Seger.

In Chelmsford, Dea. Benj. Dudley, to Mrs. Martha H. Parkhurst.

In Hingham, Mr. Joseph Lincoln, Jr. merchant, of this city, to Miss Catharine Stowell, daughter of Hersey Stowell, Esq. of H.

In Littleton, Mr. D. Augustus Kimball, of Burlington, Vt. to Miss Martha, daughter of Mr. Nathan Hartwell.

In New Bedford, Mr. Wm. R. Robeson, to Miss Anna, daughter of Wm. R. Rodman, Esq.

In Edgartown, Mr. James Russell, of New Bedford, to Miss Harriet N. Norton, of E.

DEATHS.

In this city, Mrs. Hebzibah Sweetser, aged 77—Mrs. Emma, wife of Martin Hersey, 57—Mr. Walter H. Sleeper, formerly of Compton, L. C. 24—On Friday evening, Mr. John Rice, 60. Suddenly, Mr. Joseph White, 24, son of Hon. Stephen White.

In Charlestown, on Saturday morning, Col. Loammi Baldwin, the well known Civil Engineer—27th ult. Mrs. Eliza Ceeley, wife of Mr. Hiram Ceeley, 35.

In Roxbury, Miss Susannah Lambert, daughter of William Blanchard, Esq. 18.

In Dorchester, Mr. John C. Flint, 28, formerly of Canaan: death occasioned by the fall of a tree.

In Medford, on Sunday last, Edward Bigelow, son of the late Hon. Timothy Bigelow, 38.

In Framingham, June 18, Mr. James Abbott, 19, son of Mr. Josiah A.

In Washington City, 26th inst. John Coyle, Esq. late of the Treasury Department. He was a devoted Christian. His last hours were serene and peaceful.

Died, at his residence in Otsego, Allegan Co., Michigan, March 31st, 1838, of the inflammation of the brain, Rev. Avery S. Ware, in the forty-sixth year of his age.

Br. Ware was born in Wrentham, Mass., June 10, 1792. He dated his conversion to Christ, Dec. 18, 1814. Jan. 22, of the following year, he united with the Congregational Church in Walpole, N. H. About this period he considered himself called to the gospel ministry, and after making the necessary preparations, he entered Middlebury College, August 20, 1816, and graduated August 20, 1821, having spent one year of the time as preceptor of an academy. He studied divinity with Rev. E. H. Newton, Marlboro', Vt., and was licensed by the Windham Association, Sept. 15, 1822. Jan. 20, 1825, he was ordained Pastor of the First Congregational Church and Society of Montgomery, Vt., by a council convened for that purpose. After discharging the duties of his office with fidelity until July 1830, the pastoral relation was dissolved by mutual consent. Subsequent to this he labored as stated supply in the Northern parts of Vermont, and as Missionary in the southern part of Lower Canada. In the fall of 1836, he removed with his family to Otsego, Mich., where he resided until his death. His disease was of such a nature that he could converse but little in his last hours; but for some weeks previous to his death he had been unusually revived; his death was very sudden and unexpected; he had been ill but three or four days—the day before he died he was comfortable—sat up a portion of the time, but in the morning of the day he died his disease took a violent hold of him, and he was racked with the most excrutiating pain till four o'clock P. M. when he expired. He has left a wife and three children, who are most deeply afflicted.—*Michigan Observer.*

NEW BOOK.

PROBUS; or, Rome in the Third Century—in Letters of Lucius M. Piso, from Rome to Fausta the daughter of Gracchus, at Palmyra, in 2 vols. 12mo. Just published—for sale at CROCKER & BREWSTER'S, 47 Washington street. *July 6.*

Memoir of Mary Jane Graham,

LATE of Stoke Fleming, Devon. By Rev. Charles Bridges, M. A. author of "Christian Ministry," "Exposition of the 119th Psalm," &c. &c., from the second London edit.

Thompson's Sermons. Sermons and Sacramental Exhortations. By the late Andrew Thompson, D. D., Minister of St. George's Church, Edinburgh. First American edition.

Baxter's Life and Times. The Life and Times of the Rev. Richard Baxter. With a critical examination of his writings. By Rev. Wm. Orme, author of "The Life of John Owen, D. D." "Bibliotheca Biblica," etc. In two volumes 8vo. Published and for sale by CROCKER & BREWSTER, 47 Washington street. *July 6.*

The Missionary Gazetteer,

COMPRISING a Geographical and Statistical account of the various Stations of the American Foreign Protestant Missionary Societies of all Denominations, with their progress in Evangelization and Civilization. Illustrated by Engravings. By B. B. Edwards. 1 vol. 12mo.

Fisk's Memoir. Memoir of the Rev. Pliny Fisk, A. M. late Missionary to Palestine. By Alvan Bond, Pastor of the Congregational Church in Sturbridge, Mass. Published and for sale by CROCKER & BREWSTER, 47 Washington st. j6.

Daily Food for Christians;

BEING a promise, and another scriptural portion for every day in the year, together with a verse of a hymn. I have esteemed the words of his mouth more than my necessary food.—Job, xxiii, 12.

Spiritual Gleanings—being extracts from the writings of eminent divines, by J. S. P.

Gems of Piety, from the select remains of the Rev. John Mason, A. M., recommended by Dr. Watts.

Hannah More's Private Devotions. For sale by PERKINS & MARVIN, 114 Washington street. *July 6.*

BAXTER'S SAINT'S REST.

BY the Rev. Richard Baxter; abridged by Benjamin Fawcett, A. M.; with an Introductory Essay, by Thomas Erskine, Esq. Advocate, author of Remarks on the Internal Evidence of the Truth of Revealed Religion.

Doddridge's Rise and Progress of Religion in the Soul—illustrated in a course of serious and practical addresses. By P. Doddridge, D. D. With an Introductory Essay, by John Foster, author of Essays on Decision of Character, &c.

The above are duodecimo editions, large type, and printed on fine paper. Published and for sale by PERKINS & MARVIN, 114 Washington street. *July 6.*

Foster's Elementary Copy Books.

DESIGNED to lead the learner upon simple principles, from the first rudiments of Penmanship, to a perfect knowledge of the Art; being a new and improved plan of teaching: by which trouble and loss of time in ruling horizontal and diagonal lines, and setting copies are avoided, and the attainment of Penmanship is greatly facilitated: adapted to schools and private instruction. B. F. Foster: in 8 numbers.

Published and for sale by PERKINS & MARVIN, 114 Washington street. *July 6.*

NEW SABBATH SCHOOL BOOKS.

MEMOIR of Mary H. Huntington, of Bridgewater, Mass. written by her Father.

Something for a Sunday School Child to think about.

Jenny Harper, the Farmer's Daughter.

Story of an Idiot Boy.

The above, written for the American Sunday School Union, and published by them, are for sale at the Depository, No. 22 Court street. WM. B. TAPPAN,
July 6. *Agent Am. S. Union.*

The Pilgrim's Progress,

WITH a Life of John Bunyan, by Robert Southey, Esq. L. L. D. Poet Laureate, &c., illustrated with engravings; published and for sale by CROCKER & BREWSTER, 47 Washington street. *June 6.*

American Liberties,

AND American Slavery, morally and politically illustrated, by S. B. Treadwell, Rochester, N. Y. "Misirere civium tuorum." "It is a bad cause that will not bear being reasoned upon."—*H. Clay.* Just published and for sale by CROCKER & BREWSTER, 47 Washington street. *J. 6.*

New Series of the NEW-YORK MIRROR.

Number one—volume sixteen.—Issued June 30, 1838.

THE Mirror for the present week is embellished with an accurate portrait of Charles Sprague, the American poet, from a painting by *Harding*, engraved by *Parker.* This is an accurate likeness, and is one of a series—of which those of *Irving, Halleck, Bryant* and *Willis* have already appeared.

The music is a *morceau* by *Bishop*, arranged by *Page*, entitled, "They have given thee to another," with full accompaniments for the piano-forte.

The literary contents embrace a great variety of subjects, light, graceful and amusing, are entirely original, and from the pens of George P. Morris, Theodore S. Fay, William Cox, N. P. Willis, Goram Worth, George D. Strong, Epes Sargent, Park Benjamin, Mrs. Sigourney, Professor Ingraham, Sheridan Knowles, and a number of other writers at home and abroad.

The whole beautifully printed on paper of the finest texture, and forming the first number of a new series of the Mirror, at which new subscribers may commence taking the work.

MR. HOLMES, at the Boston Post Office, is agent for the Mirror. *July 6.*

YOUTH'S COMPANION.

PUBLISHED WEEKLY, at the Office of the BOSTON RECORDER. Price One Dollar a Year, in Advance.

CONTENTS OF NEXT WEEK'S NUMBER.—Caroline. Partiality. Stories to Elizabeth—No. 6. Letters from a Teacher. Letters from the Sandwich Islands—No. 4. A Tiger in Love. Death of a Remarkable Child. Philadelphia "Fair Mount." Loving God. The Religion of Christ is Wonderful. A Missionary Attacked by a Tiger. The Meadow Flower. Reply of a Happy Child when told that the World was Dark. "Love not the World, neither the Things that are in the World." *July 6.*

LETTER TO THE EDITOR.

West Prospect, Me. June 11th, 1838.

Mr. Willis. Dear Sir,—I have had the pleasure of perusing the Youth's Companion, and have been much delighted with it, and am desirous of furnishing a younger brother with it. I therefore enclose one dollar for one year's subscription.

I am of the opinion, sir, that your paper is one of the best periodicals now in circulation, for the improvement and cultivation of the minds of the younger part of our population. I say one of the *best*, I think I may be justified in saying that it is *the best.* I highly approve of the sentiments and views that are set forth therein; and think they are such as are calculated to produce high moral and religious character in our youthful friends. I think that every family of children should be furnished with the Youth's Companion. Yours, &c.

A Friend of the Youth.

TO LET.

TO LET, in Dorchester, a Genteel Cottage, near the Rev. Dr. Codman's Meetinghouse. Inquire at this Office. A few Boarders can be accommodated, in a small family, near the same. Inquire as above. *June 22.*

Poetry.

For the Boston Recorder.

EVERYS.

Every sorrow here
Which from evil seems to rise,
If it start contrition's tear
Is a blessing in disguise.

Every friend that grieves
By frail insincerity,
Teacheth of a Friend that leaves
Never, but still helpeth me.

Every vexing stealth
Fortune maketh of my goods,
Only bids me store my wealth
Where no cunning thief intrudes.

Every babe to dust
Given, with reluctant pain,
Is but my Redeemer's trust,
Which He will restore again.

Every pang that gnaws
Fiercely, this poor frame of mine,
If but sanctified, me draws
Nearer unto bliss divine.

Every little sand
Loosened by this stormy strife,
Minds me of a better land,
And of an unreckoned life.

Every living thing
Or of teeming earth or flood,
Creeping, walking, on the wing,
Is a teacher of my God.

Every star that burns
On night's diadem,
If it thought to Jesus turns—
Is a star of Bethlehem. W. B. T.

From the Albany Family Newspaper.

Died in this city, on the 5th inst., CHARLES F. AMES, printer—a young man of rare genius, precipitated to an untimely end by the demon INTEMPERANCE. Not long since, under the influence of sober reflection, and animated, no doubt, by a sincere resolution to reform his habits, this ill-fated young man wrote and published the following penitent and beautiful lines; but, alas! his resolution was not equal to the sincerity of his penitent emotions; and relapsing into his former habits, he soon found an untimely grave. We do not wish to be harsh—but still we must say, that it is a serious question, whether those who sold or presented liquor to this miserable young man, may not be justly considered murderers, at least in a moral sense. Mr. Ames had not only a fine poetical genius; but we saw, not long before his death, a letter which he wrote on business, and we have never seen a more elegant or appropriate production of the kind; it was indeed a master-piece in its style, and peculiar fitness for the occasion. Mr. Ames worked last, as a journeyman, in this office; and for a short time we had hopes that he would reform; but these hopes were evanescent, and are now entombed with the relics of that genius which, but for one ruinous propensity, might have shone forth the ornament and pride of its native clime, which, we believe, was that of New England. It is to be hoped, however, that the following lines, though their unhappy and lamented author had not the resolution to live up to them, may not be, in all cases, as seed sown upon a rocky soil. We cannot but add, what must be the feelings of those, if any feelings they possess, who, while they think of the untimely grave of the writer, recollect that by furnishing him with drink—by tempting him, in his own words, "*to drain the cup of sin*," they precipitated his melancholy, his awful end!

I'VE THROWN THE BOWL ASIDE.

BY CHARLES F. AMES.

I've thrown the bowl aside,
For me no more shall flow
Its ruddy stream or sparkling tide,
How bright soe'er it glow;
I've seen extending wide
Its devastating sway,
Seen reason yield its power to guide,—
I've cast the bowl away!

O ne'er tempt me again
To drain the cup of sin;
For ruin dire, disease and pain,
Taint all that foams within;
Neglected duties rise
In fearful, sad array,
Up to its brim. I will be wise,—
I've cast the bowl away!

I've seen the pride of all—
The wise, the good, the great—
Like summer leaves, all timeless fall,
And veil their high estate;
I've seen fair woman give
Her every charm away,—
Embrace the demon vile, and live!—
I've cast the bowl away!

My days of revelry
O gladly I give up;
They're but the masks of misery,
Which still lurk in the cup;
While indolence and want
And poverty display
Themselves in every drunkard's haunt,—
I've cast the bowl away!

A drunkard's gloomy grave
Shall ne'er be made for me;
O rather let the rushing wave
Engulf me in the sea!
And may it be my lot
To die 'neath reason's ray!
Remember'd by my friends or not,—
I've cast the bowl away!

My path henceforth is plain,
In honesty to live—
To shun intemperance and its train,
By industry to thrive;
No duty to forget,
And live to bless the day
When I was led without regret,
To cast the bowl away!

Cause of Freedom.

From the Advocate of Freedom, published under the direction of the Executive Committee of the Maine Anti-Slavery Society. [By Request.]

NEW ENGLAND A. S. CONVENTION.

We gave in our last some account of the proceedings of this important Convention through Thursday the second day of its session. The Liberator of the 8th inst. contains a full account of the meeting to its close.

At the opening of the Convention on Tuesday the following resolution was passed and recorded as a unanimous vote, viz.

Voted, That all persons present or who may be present at subsequent meetings, whether men or women, who agree with us in sentiment on the subject of slavery, be invited to become members and participate in the proceedings of the Convention.

This resolution was passed without debate, and in the confusion usually incident to the commencement of such a meeting, probably without its precise bearing being perceived by many who were considered as voting for it. Several individuals decidedly opposed to the resolution were also out at the time on Committees and elsewhere. During the session on Friday, it was moved to reconsider the resolution. This motion produced an animated debate, in which Messrs. Phelps, Torrey, St. Clair, Garrison, Stanton, Phillips and H. C. Wright took a part. It was lost, as we understand by the Liberator, by a large majority. There was, it must be admitted, some difficulty in re-considering this resolution, after the names of the members had been enrolled in accordance with it. The minds of some, in the vote on re-consideration, were doubtless influenced by this circumstance. We cannot however but express our deep regret at the position taken by the Convention on this question. It was an unexpected innovation upon the usual course of procedure, which we believe ought not to have been made. The resolution, it will be perceived, covers the whole ground of female rights, as now advocated by certain individuals, who are members of the A. S. Societies. And the effect of the resolution, whether it was designed or not, is to commit the Convention in favor of the views entertained by these individuals. It is not our design here to enter upon the merits of this question. It would be out of place in this paper. The question itself has no necessary connection with the A. S. movement, and ought not in any way to be identified with it. It is a well known fact however, and we state it merely as such, that a very large portion of abolitionists in common with others, believe that the opinions referred to are of injurious tendency. They believe especially, that for women in common with men to become members of public conventions, mingle with them in the strife of debate, sit on committees, vote, make speeches, and to participate in the proceedings, is a violation of decorum, which ought not to be countenanced or encouraged. That the woman who does this, steps out of the sphere which God in his providence and by his word has assigned her, and in fact unsexes herself. That instead of being elevated by such a procedure, she is degraded by it. And that if the practice were to become common, the result would be most disastrous upon all that is pure and lovely in the female character, and to the general interests of society. We have nothing to say in this place as to the correctness or incorrectness of these opinions. We speak only of the fact of their existence, that they are the result of deep-rooted and thorough conviction, that they are not regarded as a matter of minor importance, and that the persons entertaining them cannot and will not lend their influence to propagate and sustain the opposite doctrines. In assembling in convention it was understood that the members met on common ground. Differing widely in their views in politics and religion, they came together for a single and common object—to devise measures to remove the yoke from the necks of our colored brethren. In this meeting, it was understood that no man would be required to abandon his opinions or prejudices upon other subjects, or to do any thing in contravention of them. The meeting was not called to discuss or decide the question of woman's rights. The introduction of this question was foreign to its avowed and real object. And we cannot but regard it as a remarkable specimen of pure *sectarianism* that such a vote should have been proposed and carried through the Convention. It remains to be seen whether "this new point" is to be regarded to any extent as one of the tests of genuine abolitionism; whether the next convention will sanction and adopt this innovation upon the practice hitherto pursued. We believe confidently that it will not. If it does, it must necessarily exclude from all share in its proceedings and from all the benefit to be derived from this invaluable meeting, a very large number of the most devoted abolitionists, and compel them to resort to other means in the accomplishment of the common object—the emancipation of the enslaved.

The New England Convention is not, it will be recollected, an organized Society. It is called from year to year, and its functions cease on its adjournment. Neither the American Society nor the auxiliaries are responsible for its measures or its opinions—except when by direct action they give in their adhesion to them. We think it necessary to be explicit in regard to this new measure—and to express explicitly our disapprobation of it. The greatest danger to which the cause of abolition is now exposed, is from the well meaning, though ill advised attempts of friends to incorporate with it their own peculiar views upon other topics not necessarily connected with it. Every such effort we deem it our duty to resist. Let the Anti-Slavery cause rest upon its own basis. It has difficulties enough to encounter, without needlessly arraying against itself objections to other reforms, with which, however desirable they may be, it has nothing to do. We go for the abolitionism of the constitution of the American A. S. Society just as it is, without any mixture of other things with it—and to this we mean inflexibly to adhere.

COLONIZATION.

APRIL NUMBER OF THE AFRICAN REPOSITORY.—This number contains an address to the Friends of Colonization, and the Seventh Annual Report of the Virginia Colonization Society, which met in Richmond, Jan. 10 1838. John Tyler, President, Fleming James, Secretary. In taking the Chair, Mr. Tyler, paid a high and just tribute to the character of the late Justice Marshall, whose place he had been called to fill. In consequence of several of its auxiliaries, withdrawing their pecuniary aid from the parent Society, for the purpose of independent action; and from embarrassments of the times, it has been weakened in its operations. In referring to the independency of the Maryland Society, and other auxiliaries, the address says:—"The Parent Society should either be abolished, or be made efficient."

In alluding to its settlements it says:—"The settlements peculiarly its own on the African coast are six in number, with about three thousand inhabitants, or three-fourths of the whole of the American Colonial population on the coast. The continued political immaturity of these settlements, involves their continued dependence on their founders; not only for protection, but often for social comfort. The expenses of their government, with municipal exceptions, are to be defrayed in the United States, and it is incumbent on the Parent Institution to furnish the means. It is presumably expected by the friends of African colonization, whatever diversity of opinion may exist among them on other points, that these settlements are to be continued. The impracticability of affording to them the assistance which for some time they must need, and the existing paralysis of all colonizing effort on the part of the Parent Society, consequent on its want of resources, present to the consideration of the friends of the cause the question whether that Institution shall be dissolved or continued.

Emigration, is thus going on, by the Maryland, Pennsylvania, and New-York societies:—

The progress of emigration during the past year has also been encouraging. The spring expedition of the Maryland Colonization Society, carried out fifty-five emigrants; and the fall expedition of the same society, eighty. The Pennsylvania and New-York societies have sent out two expeditions, carrying eighty-five emigrants and nine white missionaries and assistants. The ship Emperor, chartered by the American Colonization Society, sailed recently from Norfolk with one hundred emigrants from Virginia. In addition to the above, about forty have sailed from New-Orleans; while numbers are waiting in different parts of the country until the funds can be raised to send another vessel.—*Ch. Watchman.*

NEW-YORK MEETING.

The members and friends of the American Colonization Society, met in New-York, on the 10th of April, in the First Congregational Church. Hon. C. F. Mercer, in the chair—R. R. Gurley, Secretary. The object was to sustain the Society, and the cause of colonization in America and Africa. After passing several resolutions, the committee offered a long address to the American people, signed by distinguished members of Congress from twelve different States. From this warm appeal we take the following extract.

"And what has been accomplished, with the blessing of Providence, under the auspices, and mainly by the efforts, of this Society? Upon a distant and barbarous coast—where ignorance and superstition have for ages involved our nature in darkness; where the slave-trade has seized its victims and perpetrated its atrocities—more than FOUR THOUSAND emigrants from these United States, acquainted with our language, arts, customs, and religion, have been established. Crime and cruelty retreat before them. The stranger approaching this shore, where pirates so recently found a refuge for their guilt, is struck with surprise and awe to see this wilderness converted into the home of civilized men. Eight settlements, (the largest of which, Monrovia, contains five hundred houses) adorn a line of coast of about three hundred miles. What is their condition—what their prospects? Their smiling farms and villages, their school-houses and churches, their vessels of commerce, their legislative councils, and courts of justices, all testify to their general prosperity. Their press sends forth, periodically, intelligence of their proceedings and success. To different points of the coast vessels built at the wharves of Monrovia convey the articles of American and European skill, in exchange for the gold, ivory, camwood, the precious gums, and various products of that vast and fertile country—thus inviting the native population to turn from the worst of traffics to agricultural pursuits and a lawful commerce. Nearly thirty white missionaries, from the principal religious denominations in the Union, are aided and protected in these settlements, while devoting themselves to the great work of instructing the heathen in Christianity, and building up, amid these abodes of vice and cruelty, the church of the living God.—*Ibid.*

Miscellany.

The Christian's Farewell to his Kindred.

An interesting volume containing the Memoir and Select Sermons of the late Rev. S. H. Stearns, pastor of the Old South Church, Boston, has just been published by Whipple & Damrell, in beautiful style. The Editor of the "Christian Register," who has read the volume with great pleasure, says:—"All his letters are remarkable, and full of beauty, but we do not hesitate to pronounce this to be one of the most sublime and affecting epistolary compositions that our language can furnish." We copy a part of the one to which he refers. It was written in Paris shortly before he died.

DEAR BROTHER,—My last as well as former letter must have led you to anticipate the time as near, when we shall be separated, not by the wide waves of the Atlantic, but by the wider ocean which separates earth from heaven.

* * * And I feel satisfied,—happy! I have no ravishing delights or anticipations, though my imagination is, at times, sufficiently excited. But I have a calm, unquestioning confidence,—a sweet, holy, heavenly happiness. All with me is bright and cheerful for this world and for another.

'I am here surrounded with kind friends, who will take good care of me while I continue, and who will take good care of what little I have with me, and send all safe home.

'Mrs. C——, who died here in March, was taken home by her friends. Mr. H——, my old class-mate, whom I met in Rome, bright and brisk, but who died here, a few days since, is also taken home. It is a very unimportant matter, but perhaps the same disposition might be made of me.'

'Oh! I can write no more! And yet I must,—I must say farewell, through you, to all.

'Farewell, my dear good mother! We shall soon meet with your dear husband and my beloved and revered father. The path to heaven from Paris and from Bedford, is equally sure—he will be looking out for us,—kind angels will convey us thither. I thank you for a mother's care and a mother's love;—I could never thank you enough. But we shall know more of this, and talk more of this, and feel more of this, I think, in heaven. Till then, my good mother, farewell!

'Sisters and brothers whom I love, ALL, ALL, with a brother's heart, farewell! I rejoice that we ALL, happy family, have hope to meet in heaven. Oh! should *one* be missing there! I will not indulge the thought; no! we shall all meet! Till that happy thanksgiving meeting, beloved sisters and brothers, farewell!

'Uncles and aunts, farewell!—and farewell, warm-hearted one, who, if assiduous attention, labor and love could have held me back from the grave, would long have held me fast,—aunt B——, I thank you. Farewell! We shall soon meet again in joy.

'Farewell, my cousins! many of whom I know and love and respect.

'And farewell, my dear little neices and nephews! Many of you will never know your uncle Samuel. But your parents will tell you of him and you will cherish his memory. May you be early sanctified and prepared for heaven, that happy place, where your uncle hopes to meet and know and love you all! The Friend of little children bless you, and make you very useful women and men, and very happy!

'Farewell, dear little delicate Ellen, my special care! Don't forget your own good mother, nor uncle Samuel. Be a good little girl,—love your Saviour,—always obey God,—do good to every body, and be very happy. My dear little neice, farewell!

'I love the Old South, and have never ceased to remember them in my prayers, once and again, since the morning I became their pastor. A pastor's feelings *are* peculiar. I wish I could address them, and say to them, farewell! I rejoice that they are in the care of so good a pastor. The Lord bless them and him. I would also say a grateful farewell to my special benefactors, Mr. S——, and Mr. F——, and Mrs. G——. My beloved, affectionate, generous friend, ——, I bid you a full-hearted farewell!

'And now, my dear brother, I feel as if I had done a violence to myself this morning. I certainly did not think of writing half so much. I should not have thought it possible,—but the Lord has wonderfully sustained me, and I could no less. It is done,—and I throw off all care, all burden from my mind.

'I have only now to say to you, my eldest, long-tried, affectionate brother, farewell! The Lord bless you, in your person, in your family, in your people, in your profession,—it is a glorious one!—in your own soul, and we shall talk more of these things another day. You have from me a very warm, affectionate, full-souled farewell! W——, farewell!'

EVIDENCES OF LOVE TO CHRIST.

By seven tokens a man may suppose that he hath the love of Christ. The *first* is, when all coveting of earthly things and fleshly lusts is slackened in him; for where coveting is, there is not the love of Christ. The *second* is, burning desire of heaven; for when he hath felt aught of that Saviour, the more he feeleth the more he coveteth, and he that hath felt naught desireth naught. The *third* token is if his tongue be changed; that which was wont to speak of earth now speaketh of heaven. The *fourth* is, exercising or practising what is for spiritual good; as when a man, leaving all other things, hath good will and devotion to prayer, and findeth sweetness therein. The *fifth* is, when things which are hard in themselves, through love, seem light to be done. The *sixth* is, hardiness of soul to suffer all anguishes and troubles that befall. The *seventh* is, joyfulness of soul when he is in tribulation, and that he love God and thank him, in all diseases that he suffers. It is the greatest token that he hath the love of God, when no work, tribulation, or persecution can bring him down from this love.

RELIGIOUS EDUCATION.—Parents are bound to employ no instructer who will not educate their children religiously. To commit our children to the care of irreligious persons, is to commit lambs to the superintendence of wolves. No sober man can lay his hand on his breast, when he has placed his children under the guidance of an irreligious teacher, and say, that he has done his duty, or feel himself innocent of the blood of his child. No man will be able, without confusion of face, to recount this part of his conduct before the bar of the final judge.—*President Dwight.*

THE WORLDLING.—What greater argument can there be in the world of a base, impure, degenerate, and sinful mind, than to be always plodding and contriving about such low and pitiful trifles as most men throw away their thoughts upon, and in the mean time neglecting the most high and mighty God, as if he was not worthy to be thought of, or minded by us. Ungrateful wretches that we are! that we should have nothing but what we receive from him, and yet should be so far from making any acknowledgment to him, that we should disdain so much as to think upon him.—*Beveridge.*

LIFE A JOURNEY.—Man is a traveller, his life is a journey, heaven is his end, his road lieth through a wilderness, and he is in the dark. Thus circumstanced, how earnestly and devoutly ought he to pray, "O send out thy light and thy truth; let them lead me, let them bring me to thy holy hill, and to thy tabernacles!" Ps. xliii. 3. For surely "the commandment is a lamp, and the law is a light; and reproofs of instruction are the way of life." Prov. vi. 23. The word of God discovereth to us our errors; it showeth us where we lost our way, and how we may recover it again. If we take this "lamp" in our hand, it will not only point out our course in general, but also direct us in every step, and guide our "feet" right in the "path" of holiness and peace. Thus, through the devious and lonely wilds of Arabia, was Israel once conducted to the land of promise, by the illuminating pillar, or rather by Him, whose presence dwelt in the midst of it. [*Horne.*

THE BIBLE.

LORD BACON.—"There never was found in any age of the world either philosopher, or sect, or law, or discipline, which did so highly exalt the public good as the Christian faith."

JOHN SELDEN, (called by Grotius the glory of England)—"There is no book upon which we can rest, in a dying moment but the Bible."

JOHN MILTON, the immortal poet—"There are no songs comparable to the songs of Zion, no orations equal to those of the Prophets, no politics like those which the Scriptures teach."

SIR MATTHEW HALE.—"There is no book like the Bible, for excellent wisdom, learning and use."

HON. ROBERT BOYLE.—"It is a matchless volume; it is impossible we can study it too much, or esteem it too highly."

JOHN LOCKE.—To a person who asked this profound thinker which was the shortest and surest way for a young gentleman to attain to the true knowledge of the Christian religion in the full and just extent of it; he replied, "Let him study the Holy Scriptures, especially the New Testament; therein are contained the words of eternal life. It hath God for its author, salvation for its end, and truth, without any mixture of error, for its matter."

SIR WILLIAM JONES.—"I have carefully and regularly perused the Holy Scriptures, and am of opinion that the volume contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written."

READER!—Oppose these deliberate and disinterested opinions of some of the greatest men that ever lived, to the flippant sarcasm of free-thinkers, or rather non-thinkers. Clasp the Bible to your heart; believe its holy truths, obey its sacred commands, regulate your lives by its precepts and die resting on that Saviour, whom the Scriptures reveal as having "brought life and immortality to light through the Gospel."—*Kilkenny Moderator.*

THE WORLD.—As you love your souls, beware of this world; it hath slain its thousands, and ten thousands. What ruined Lot's wife? the world. What ruined Judas? the world. What ruined Simon Magus? the world. What ruined Demas? the world. And what shall it profit a man, if he gain the whole world, and lose his own soul?—Matt. xvi. 26.

SPRING.—If I were gifted with the genius of poetry, I should be inclined to furnish an effusion on the present delightful season of the year. But in simple prose I may be allowed to say a few words on *Gardening*.

Divine Providence now opens to all an agreeable opportunity for manual labor, abroad in the fresh vigor-imparting atmosphere, and beneath the genial influence of the sun. Every *man*, nay, every *female*, ought in some mode, if possible, to take a good amount of exercise in the open air. Some persons are timid about exposing themselves to the air, and some parents are fearful lest their little ones should ever feel the gentle breezes of heaven. Herein is a great and as it often proves, a fatal mistake. We *expose* our health most by exclusion, or rather by inclusion. Why does the student grow pale? Not by any tendency of vigorous study to blanch his fresh cheek, but by his inclusion within close walls, and neglect of physical exercise. The student may be as healthy as any other man, if he will do as other healthy men do. The delicate female, now pale as the paper I am writing on, may learn how to bloom again, if she will two or three times a day just throw aside those too delicate garments which so hinder her action, and robe herself for labor. Where? How? Let not our politest and gentlest readers be too soon alarmed. Let them recover their firmness by turning their eyes off our page a moment, till they reflect a little, and they may not need hartshorn or cologne, to prevent their fainting when we venture to tell them—in the Garden, with a well handled hoe, and shining spade, and strong-teethed rake, mellowing, and shaping, and smoothing the earth their brothers have ploughed for them. We will not now recommend that they stop on their way back to the parlor to look at Susan's cheeks, as she actively bends over the wash-tub, that they may ascertain how to spread over their own cheeks the finest rouge ever invented for the human countenance. We dare not say that it would make them bloom as Susan blooms, to take her place a few moments, and help her scrub and wring. No—only look at her, and you may for a time possibly blush for your own paleness, as you think of the occasion of it, and this blush may save one visit to the toilette.—*Christian Reflector.*

EXERCISE, LABOR—ah, that is the better word after all, for it means more than exercise, it means the doing something worth doing, and enough of it to make us feel—and exercise does no good, till it reaches this point. We might be thought "guilty of using too strong language," if we should here quote the words which an Apostle wrote in 2 Thes, 3, 10;—but as you have near you a copy of the Scriptures, please turn to the passage, and let an Apostle speak. A. H.

GEMS FOR CHRISTIAN MINISTERS.

NO. XXV.

Selected for the Boston Recorder.

A minister ought not to wander from house to house from human motives.—*Quesnel.*

Should success accompany your labors, there will be the greatest necessity to guard against pride and self-esteem.—*A. Booth.*

There is a peculiar majesty in unaffected plainness; a substantial beauty, which needs neither patch nor paint.—*Lamont.*

How often doth pride choose our subject, and more often choose our words and ornaments. [*Baxter.*

He who has a happy talent for parlor preaching, has sometimes done more for Christ and souls in a few minutes, than by the labor of many days in the usual course of public preaching.—*Watts.*

Let us consider, how little hath been our success, in comparison of the multitudes converted by our fathers in the ministry!—*Jennings.*

To use the same manner and matter in all auditories, is as if a person should make all wearable goods of an equal size, for children and men, large and small.—*Bp. Wilkins.*

There is something in an affectionate statement of gospel truth, peculiarly calculated to find its way to the heart.—*Jerram.*

If you have great talents, industry will improve them; if you have but moderate abilities, industry will supply their deficiencies. [*Sir Joshua Reynolds.*

The least degree of ambiguity, which leaves the mind in suspense as to the meaning, ought to be avoided with the greatest care.—*Blair.*

One of the chief parts of the pastoral care is the visiting of the sick.—*Burnet.*

Foster on Popular Ignorance.

AN Essay, on the Evils of Popular Ignorance, by John Foster, author of Essays on Decision of Character, &c. First American edition, divided into chapters and sections, with a general index to the subjects. Published and for sale by CROCKER & BREWSTER, 47 Washington st. *J. 29.*

HANCOCK ON PEACE.

THE principles of Peace, exemplified in the conduct of the Society of Friends in Ireland, during the rebellion of the year 1798, with some preliminary and concluding observations. By Thomas Hancock, M. D.

Just published by the American Peace Society, and for sale at their Depository, by WHIPPLE & DAMRELL, No. 9 Cornhill. *June 29.*

FEMALE ACADEMY, New London, Ct.

Rev. DANIEL HUNTINGTON, *Principal.*
Miss E. HAVENS, *Assistant.*

THIS Institution, being now brought (by the Stonington rail-road) within a few hours ride of Boston, invites the patronage of those parents who send their daughters abroad for instruction. All branches of a good English education, together with the Latin and Greek Languages, are here pursued. Astronomical, Philosophical and Chemical Apparatus uncommonly complete, and a cabinet of shells and minerals, afford facilities for the acquisition of natural science, not every where enjoyed. Board may be obtained in respectable families, where the young ladies will be under a maternal care and influence, at $2,50 to $3,00 per week. Tuition, per term of eleven weeks, 5 to 7 dolls. according to studies pursued. Incidental charges vary, with the season and circumstances, from 50c. to $1,50 per term.

The next term will commence on Wednesday the 25th of July.

REFERENCES.—Rev. ABEL MCEWEN, Rev. JOSEPH HURLBERT, T. S. PERKINS, Esq., ROBERT COIT, Esq. } *New London.* Rev. LOUIS DWIGHT, Dea. DANIEL NOYES, Dea. J. C. PROCTOR. } *Boston.*
June 22. 6w.

MEDICAL LECTURES.

THE Medical Lectures at Dartmouth College, will commence on Thursday, the *second* day of August, and continue thirteen weeks.

Anatomy, Surgery and Obstetrics, by R. D. MUSSEY, M. D.
Physiology, Materia Medica, and Medical Jurisprudence, by DANIEL OLIVER, M. D.
Theory and Practice of Physic, by J. DELAMATER, M. D.
Chemistry and Pharmacy, by O. P. HUBBARD, M. D.
Anatomical Demonstrations, by N. WORCESTER, M. D.
Fees for the course, $50.
Matriculating fee, 3.
Hanover, N. H. June 1st, 1838. 3w. (*)—29.

Emerson's Life.

LIFE of the Rev. Joseph Emerson, pastor of the Third Congregational Church in Beverly, Mass. and subsequently Principal of a Female Seminary; by Rev. Ralph Emerson, Professor of Ecclesiastical History in the Theological Seminary, Andover, Mass; published and for sale by CROCKER & BREWSTER, 47 Washington street. *June 29.*

NEW BOOKS.

NEW BOOKS, for sale by the Mass. S. S. Society, No. 13 Cornhill,
Little Child's Scripture Library, by Harvey Newcomb.
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